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*HISTORY OF
THE FIRST METHODIST CHURCH
OF
DES MOINES, IOWA*

1845 TO 1942

History of
The First Methodist Church
of
Des Moines, Iowa



By
Ellis G. Linn, M. D.

Foreword

These living pages, teeming with the activities of almost a hundred years, were made possible by the unanimous vote of the Official Board of the First Methodist Church of Des Moines. Dr. Ellis G. Linn was thereby elected to conduct a comprehensive research involving nearly a century of events concerning our history. His findings, brought together between the covers of this book, tell the basic story of our church existence. Even the most trying phases of our struggles are illumined by tales of human interest.

In the long look forward from the old log cabin days we take just pride in the achievements of our sturdy forebears. Their persistence, their enduring faith and their patience brought them humbled but undaunted through the crises of the years. This book is a precious record of the power of faith upheld by the works of the faithful. It deserves a place of signal importance among the volumes that we cherish.

For this distinctive service, we offer our grateful appreciation.

—COMMITTEE.

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Preface

At its November meeting, 1933, the Official Board had adopted a motion offered by the writer that Mr. C. L. Nourse be asked to prepare a history of First Methodist Church. Mr. Nourse felt that the task would exact of his time and strength more than could be given. Several years later at a First Church Quarterly Conference, a motion was presented by Mrs. C. F. Alt, requesting the author of these notes to write a history of the Church and, at a still later date, this motion was reinforced by a request for such a Church History by Bishop Oxnam.

Much satisfaction has come to the writer in his effort to comply with the above request.

Somewhat incomplete records with occasional lapses in their continuity over quite long periods have rendered an unbroken detail of the accomplishments of earlier years quite impossible.

Incidents have been herein recorded, comments somewhat freely made, and statements from Annual Conference Proceedings quoted, many of which may technically be aside from First Church history, but they record the teachings, the views, and the activities of First Church throughout the years as found in publications and as expressed through its delegates in conference assembled.

The story as here presented will be satisfying to some because recorded accomplishments of other days have made possible the inheritance that is ours. Disappointments will come because factors of major importance to some may not have been stressed.

The outline as recorded should make possible a fair appraisal of the long-time accomplishments by the faithful workers who builded for themselves and for others.

Dr. C. Clifford Bacon, Mrs. O. V. Moon, Mrs. R. J. Baird, Mrs. J. M. Williams, Mrs. Alice Tone Wells, Miss Florence Helm, Miss Sadie Walker, Mr. W. E. Tone, Mr. J. Frank Yost, Mr. J. N. Hughes, Mrs. C. F. Alt, Mrs. W. H. Kidder, Mr. H. E. Aldrich, Mr. Fred Huebner, Mr. Herbert Willcockson, Mr. Warren Huebner, Mr. Frank Dillon, Mr. E. K. Eberhart, Rev. R. E. Harvey, Mr. R. A. Nettleton, Rev. Levi P. Goodwin, Mr. N. D. McCombs, all these with others have been kindly in the information provided.

The Trustee record, much of it in the handwriting of Mr. C. C. Nourse, and Mr. C. L. Nourse, afforded data not otherwise available. Old time copies of the

Des Moines Register and Tribune, together with volumes in the State Historical Library and in the City Library, have afforded information.

Credit must be given to Mrs. Grace Love who carefully canvassed the Annual Conference Records of ninety-five years at the State Historical Library and who together with Miss Maxine Wright, both from the office of the writer, very kindly typed these notes.

For all this, appreciation is hereby expressed.

E. G. L.

A Brief Sketch
of
The First Methodist Church
of
Des Moines, Iowa

Early History

Pioneer Des Moines

As the moon rested low above the little hilltops to the west, just at the midnight hour of October 11, 1845, the sound of an army musket echoed up and down the valley from the Raccoon Forks barracks. The reverberations from this soldier's musket told prospective settlers that a new prairie empire to the west of the Des Moines had passed from control of the Indians forever and was available as homesteads for the pioneers.

From along the valley and the uplands and the little hilltops to the east, the firing of guns and the flare of waving torches told the awaiting homesteaders that the hour had come when new homes awaited only their energy and their efforts. The midnight sound of the musket told them that government approval with a flawless title to the homes they sought to establish, lay but short days ahead.

INDIANS RETIRE

Throughout the days just preceding October 11, the old chiefs of the Sacs and Foxes had led their tribes away from this land they loved so much—the Potawatamies to sunny Kansas, the Winnebagoes, after objecting and still protesting vigorously, to Minnesota.

By the eighth of October the last of the braves had disappeared over the hills and were unwillingly pushing out along the winding trails toward their new, far-away homes. For the last time they had turned to look back upon the timbered hills and the grassy meadows along the banks of the Des Moines and the Raccoon. And then again with aching hearts and expressionless faces they turned away and moved out into strange new lands.

Instead of a tented rendezvous for the redman, Des Moines had overnight come into being as a prospective metropolis in a whiteman's world. "Be it ever so humble, there is no place like home" was not applied in our dealings with the vanishing race pushing out on its long trek toward the great unknown.

The abuse of the Indians along the divide set up between the races had been persistent and soulless. Treaties they did not understand were often pressed upon them with little regard to fairness. In October, 1842, they had signed with Governor Chambers an agreement to retire to the west of a north and south line passing through the Red Rocks to the north of Knoxville; this retirement to take place by the first of the next May. Then, by the same treaty, all their lands in Iowa were to be surrendered by October, 1848.

This is the brief history of primitive, bountiful Iowa inviting alike to the hardy pioneers and to circuit riding missionary Methodist ministers, an Iowa containing one-fourth of all the grade "A" agricultural land in the United States. Twelve

millions of these acres, the heritage of 4,396 Sac and Fox Indians, passed to a race disinclined to treat these Redmen fairly.

And thus is told in part the sorrowful story of the disintegrating remnant of a brave people, pushed out and away toward the sunset by a race energetic, purposeful but unconcerned.

At the river junction entrance to the geographic center of this garden spot of the continents, a new mushroom growth, overnight-town, came into being almost as the midnight sound from the soldier's signal shot at the Fort echoed up and down the valley.

This prospective frontier hamlet, this military outpost, was to witness the embryo Christian undertakings that developed and matured into what is now First Methodist Church, Des Moines.

PIONEERS CROSS THE DES MOINES

The lands were now available for immediate settlement. Men pushed across the Des Moines River, and as early surveys made possible the staking out of claims, log cabin homes soon dotted the lands, until then, marked only by the Indian trails and the paths of the buffalo. Out through the timbered hills, across the uplands and over the prairies, winding roads came into being and soon the western skyline was broken, here and there, by smoke curling up from chimneys on the new homes of the hardy, happy pioneers.

SOLDIERS AT THE FORKS

Along the north bank of the Racoon and extending to the west and along the west bank of the Des Moines and extending to the north, a group of nearly forty soldiers' and officers' cabins, had for two years served to house the soldiers, standing guard between the Indians and the frontier traders and homeseekers always daringly reckless as they encroached upon the Indian reserves. The cabins for the soldiers faced the Racoon River and those of the officers fronted upon the Des Moines River.

When Captain Allen and his soldiers came to the Forks in 1843, the little steamer Ione, which carried them here, was the first vessel whose propeller wheels ever disturbed the quiet waters of the Des Moines in this unsettled area of the western world.

When the soldiers transferred to other regions on October 11, 1845, and vacated the cabins which had served to house them through their two-years' stay at the Racoon Forks, these cabins became available as homes for the pioneers. A few of the soldiers remained for another year. The two cabins farthest to the west on the north bank of the Racoon were recognized as the choice in the group. Jonathan Rathburn and Herbert Hoxie slipped across and succeeded in obtaining possession of these two choice cabins for their permanent homes.

In any sketch noting the activities of early Des Moines and more particularly the religious undertakings of the new town, the name of Rathburn is met often and in commendable situations.

EARLIEST METHODISTS—REV. ABNER RATHBURN

In these very early days the Methodists seem definitely to have taken the initiative in activities tending toward church organization.

It is on record that on the fourth day of March, 1845, a small group met for Bible study. The Rev. Father Abner R. Rathburn very soon became the class leader. About the first of April, Rev. Ezra Rathburn began a series of services at the log cabin home of John Baird. These activities, all of course on the east side of the river, were definitely the pioneer religious movements at the Racoon Forks.

The first sermon to be heard in Des Moines was delivered by Ezra Rathburn at the funeral of the little child of Lieutenant Grier, second in command at the Fort.

The Methodist class previously mentioned as organized at the Rathburn cabin home, developed into a permanent going institution. Since from this beginning the First Methodist Church finally developed, the names of the class members are here set into this story:

Rev. Abner R. Rathburn and wife, Benjamin T. Hoxie, Mary D. Rathburn, Jonathan Rathburn, Rev. Ezra Rathburn, Elizabeth Rathburn, Joseph Solenbarger, Wm. H. Meacharn and wife, Mr. Jewit and wife, Wm. Deford and Betsey Deford.

From the activities of this organized group of pioneer religious Methodist folks in the early summer of 1845, the later religious developments of the community have their origin. The Sunday School, too, organized and led by very much the same devout workers, has continued to function uninterruptedly up to the present time. This is First Church Sunday School.

Father Rathburn returned to Mr. Pleasant for the winter months of 1845 and Joseph Solenbarger was elected to the leadership of this interesting and continually growing class.

Since this was definitely a missionary field, the First Iowa Conference, sitting at Iowa City in February of 1844, allotted the sum of \$50.00 for the year 1844-1845, as an amount suited to the Methodist missionary requirements of the Racoon Forks, now Des Moines.

FIRST IOWA SERMONS

There had been organized religious groups assembled in the new Iowa Territory before. It is known that in June, 1834, in a shady grove just away from the few log cabins which made up the little pioneer village of Burlington, Rev. Barton

H. Cartwright held the first organized series of Church services ever held within the borders of what is now beautiful Iowa.

With four yoke of oxen, a breaking plow and a load of provender, Cartwright had come into the new territory to sermonize on Sunday and support himself the other six days in the week.

It was believed by friends of Rev. J. M. Jamison, who preached on the Palmyra Circuit of the Missouri Conference, that he actually preached the first sermon in the Iowa Territory when he crossed over the Des Moines river near where the little town of Croton now stands. He delivered a sermon on the half-breed reservation possibly some weeks earlier than the Cartwright sermon delivered in the log cabin home of Dr. W. R. Ross.

Many believe too, that where Croton now stands was located the little Indian village where Marquette and Joliet first visited the Iowa Indians in 1673.

The very famous Peter Cartwright held the first two-day conference in Iowa in a grove on North Hill, Burlington, a board nailed on a bentover sapling serving as his pulpit.

Henry Summers, who is recognized as the pioneer presiding elder among the early workers in Iowa Methodism, functioned in tireless and efficient service among the pioneer settlements along the rivers of eastern and southeast Iowa, his labors extending well back toward the central districts of the territory. The first regularly appointed Methodist minister was Henry W. Reed who preached to the pioneers at Dubuque. The first Bishop was Thomas A. Morris. From these and other pioneer sources Methodism pushed on toward the Raccoon Forks.

FIRST IOWA CONFERENCE

Under Bishop Morris, with seventeen ministers enrolled, the Iowa City, 1844 assembly, constituted the First Iowa Methodist Conference in the new territory. Under the guidance of the good Bishop, the ministers assembled in the little frame building, voted that "The Bar of the Conference include the three seats in front of the altar entirely across the house, together with the three seats on each side of the altar." Within this very definitely defined area was formally set in motion the officially recognized and altogether creditable undertakings of Iowa Methodism.

Educational interests very early claimed the attention of these pioneer Methodists. The Mt. Pleasant Institute which later became Iowa Wesleyan University and still later Iowa Wesleyan College, together with a school at Iowa City, were given consideration as to patronage at the hands of this, the first Methodist Conference.

Among their very early acts they resolved, "That we most ardently and sincerely desire the union of the whole church and we heartily remonstrate against any division of the same." At this very time the North and South split in the Church over slavery was taking place. How their souls would have thrilled could

they in this year, 1939, have been at Kansas City where again the "whole Church" was joyfully reunited.

Collection of funds for the support of the Annual Conference was required of all the member ministers. The experienced and very considerate Bishop admonished the young men just coming into the ministry that from their several pulpits their "Sermons be not too long or too loud." Thus in these very early years consideration was given to the well-being and the endurance of the membership and the sinners in the far west.

EARLIEST DES MOINES PASTOR

At the first Iowa Conference, convened at Iowa City, February 18, 1844, Rev. Thomas Kirkpatrick was regularly appointed to this frontier missionary post as minister at the Forks. He thus became the first Conference appointee in the long line of faithful men who have served as purposeful leaders of First Church and of Des Moines Methodism.

These spiritual pioneers were all hard-working frontier servants of the Church who labored amid crude surroundings but with far-reaching, helpful results.

THE ORIGINAL SUNDAY SCHOOL CLASS

The activities of the Rathburn class organized in his log cabin home continued to develop and soon the need for a church building became imperative. The first Sabbath school organized in the log cabin home of Benjamin Hoxie in 1846, steadily increased in membership and all the while functioned as a very definite reinforcement and support to the Rathburn Methodist class.

Benjamin T. Hoxie was chosen Superintendent. Together with Hoxie and Rathburn families, the other members present at this first class assembly were the following: Orin and Ann Mitchell, two daughters of John Scott, two daughters of George B. Warden, Harriet Kellogg, and an Indian child or two. After temporary organization by the older people, all adjourned to the banks of the Des Moines river, where under the shade of a cottonwood tree the children were given seats on an old log and the class began to function. This worth-while pioneer institution still survives as the Sunday school of First Methodist Church.

The Sunday school as reported to the August Conference at Mt. Pleasant in 1847, numbered 220 and 144 volumes were found in the Sunday school library. The Sunday school expenses for the year had reached \$19.80 and \$65.00 had been received from the Conference Missionary fund as support toward the church requirements.

DES MOINES, ORIGINAL SURVEY

The first regularly established mail had arrived March 3, 1846. The first surveyor's markings determined by Surveyor A. D. Jones and establishing the boundaries of what was to become the town of Fort Des Moines, were driven on the

fourth of June. The few soldiers remaining after the departure of Captain Allen were soon withdrawn and with the laying out of the streets and town boundaries, the activities characteristic of a prospective frontier metropolis were in evidence everywhere.

Our Church Buildings

The First Church

The continued progress and advancement made by these active groups resulted in the organized movement toward a church building and in January, 1848, the town commissioners contracted to donate to the Methodist group a lot on which to erect a church.

From the Board of Commissioner's assembly minutes of January 5, 1848, we read, "Ordered that the first payment on lot 3, block 21, made to the lot fund agent by the trustees of the Methodist Episcopal church be refunded to said trustees, and be it further ordered that in case the Methodist Episcopal church shall within two years from the first day of January, A. D. 1848, build on the aforesaid town lot a meeting house of the following description a deed shall be made to the trustees of said church, in the name of the Board of Commissioners of Polk County, Iowa. The description of said house is as follows, to-wit: The house shall be a frame or brick, and the size of the same shall not be less than 24x30 feet, so constructed and completed as to render it both suitable and convenient for the purposes for which it shall be designed." (pp. 122 and 123, Book 1.)

Conforming to the agreement as set out in this order the lot was, in 1850, conveyed to Abner R., Ezra, and Jonathan Rathburn, together with six others as trustees of the Methodist Episcopal Church and thus was placed on record the technical description of the first property owned by a church group in Des Moines.

Through vigorous efforts by the entire church group led by their minister, Rev. James C. Hammond, and Rev. Ezra Rathburn, the movement to erect a church building was pushed rapidly toward completion, but a severe windstorm completely wrecked the framework before it could be reinforced by the siding. Sunrise of the morning after found the results of their days of hard labor strewn promiscuously about the lot. The work of construction, however, was immediately resumed and the neat frame building adequate enough to satisfy immediate and future needs, soon stood upon lot 3, block 21 facing Fifth Street to the west.

The first gathering of any moment, the quarterly conference, was held in this unplastered structure on April 20 and 21, 1848. At this conference two young ladies were converted and thus became the first converts at the first conference in the first building ever erected to church purposes in the frontier town of Fort Des Moines.

— The belief prevailed throughout the state that the capital would in a few short years be transferred from Iowa City to the mid-state river town of Fort Des Moines and buildings here were erected with that concept dominant. Nevertheless, rooms suitable for public gatherings had not at this time been erected and

the Fifth Street church building for some years served fairly well as a public hall, court room and general utility auditorium.

LARGER BRICK CHURCH

But with the passing of the seasons, the influx of the pioneers, the evidences of general prosperity everywhere, and the public belief that the foundations of a great city were rapidly and substantially being laid, the church requirements of the community soon overtaxed the capacity of the Fifth Street church.

Again there developed among the Methodist church people an awareness that a larger and more substantial church structure must, at a very early date, be provided. The year 1856 found this demand being met by the erection of a definitely larger new brick structure on the original church lot on Fifth street, half a block south of Walnut street.

With high hopes the church organization looked ahead to enlarged opportunities and greater activities in the cause of Methodism. Plans were made for uninterrupted growth and increasingly effective service. The September Annual Conference in 1857 held in the new structure complimented the earnest church people as well as the builders. Encouragement came from everywhere.

Aside from the cash contributions to the building fund, subscriptions totaling \$8,000.00 had enabled them to erect the building. Three thousand dollars had been borrowed, secured by mortgage against the lot and building. For the 150 members this debt meant a prolonged struggle.

FINANCIAL COLLAPSE—BUILDING LOST

Then, all unannounced, from out the business world the terrible financial crash of the late fifties came down upon this heavily burdened people and the local financial stringency for a few years approached the unbearable.

Of the \$8,000 in subscriptions the financial whirlwind left nothing save unpleasant memories. Collections could not be made and practically all subscriptions were delayed or lost. A court decree, converted by mutual agreement into a ten per cent judgment against the lot and building, alone survived.

The church trustees met often and struggled with the financial problem. They looked about and hoped for a better day but could find no relief. Nothing save a few unpaid bills, the ten per cent mortgage, and the absolute loss of their church property, appeared above the gloomy financial horizon as a return for their years of hopeful and helpful and faithful endeavors.

And then, in the well-preserved, long-hand writing of the faithful secretary of the trustee board, Mr. C. C. Nourse, in the old leather bound secretary's book of August 28, 1860, the minutes record that, "It is hereby expressly agreed and stipulated by and between the respective parties, that at the February term 1861 of the Court to be held at Des Moines in and for the County of Polk and State

of Iowa, a decree shall be entered by the Court in favor of the Plaintiff against the Board of Trustees of the said Church at Des Moines Station aforesaid for the sum of Three Thousand three hundred and Twenty-four dollars and thirty-five cents (3,324.35) being the sum due on said mortgage from the defendants this 23rd day of August, 1860, with interest on said sum from this day at the rate of ten per cent per annum."

Then as part of the same agreement it was stipulated, "That said trustees shall be absolutely barred and foreclosed of or from all title and interest right or property claim or demand in or to said property or land or any part of it and all equity of redemption and otherwise therein." Thus with the carrying out of these stipulations there passed from the organized Methodist church of Des Moines, every vestige of financial interest in the building for which they had planned and struggled and sacrificed. In all this sorrowful financial reversal, however, no just criticism seems to have been felt against Mr. Callanan who held the mortgage and had advanced the loan. They had lost their church home but their faith and their loyalty and their determination held. "Upon motion Mr. John H. Gray was appointed a committee to ascertain upon what terms we can obtain a place of worship from and after the time when the church building must be given up."

Mr. Gray worked out a favorable arrangement with Mr. Callanan through which the disheartened but faithful Methodist membership rented the basement room of the church building in which to hold their meetings. Thus for three years always under faithful ministerial leadership hopefully and with commendable courage they carried on.

Under the encouraging pastorates of Rev. E. H. Winans and Rev. E. M. H. Fleming, the shades of financial embarrassment became less obscuring, commendable determination did much to make less dominant their major financial troubles and the settlement of all outstanding accounts loomed as a possibility.

On July 15, 1862, the recorded minutes evidence that "Further consultation in regard to the building of a church" was announced for the next board meeting. Small funds had began to accumulate and on that date "Brother I. H. Gray, Treasurer, was authorized to loan Brother I. M. St. John \$100.00 of the money on deposit for special purpose for 90 days, interest at ten per cent after due."

For convenience and to facilitate attendance, the Iowa Conference had been divided and from 1860, the newer counties fell within the new Des Moines Conference.

The Conference held at Indianola in August, 1860, resolved "That we sympathize with our brethren of Des Moines. That the pastor in charge of said church is authorized to travel abroad and collect funds to defray the indebtedness of their church." The pastor's salary now stood at \$500.00, the membership at 153 and the Sunday school at 125.

CHURCH RECOVERED

At this time when discouraging financial situations were everywhere recognized, there came to the pulpit through assignment by Bishop Ames at the Clarinda Conference in September, 1863, a pastor with recognized business capacity and a will to remove the financial embarrassment pressing down upon the members of the Des Moines church.

The Rev. David N. Smith was willing to work and determined that the church members should do no less. His plan was direct and positive, to accumulate resources, to redeem and recover the former church property, or to get a new pastor.

Rev. Smith came to the church soon after the September Conference. The minutes of a trustee's meeting held on November 28 in his handwriting, record that a "Committee was appointed for the purpose of receiving subscriptions, collecting the same and purchasing and receiving a deed for said Lot No. 3 in Block No. 21 in Des Moines, Polk County, State of Iowa, to have and to hold the same for the use of the Methodist Episcopal Church, etc." On January 4, 1864, the committee appointed for the purpose reported that it "Had closed a contract with the agent of James Callanan, Jr." and after the cancellation of "Outstanding leases on the church property," it again passed into possession of the trustee board. The keys were handed over on January 16, 1864 and the amount paid was \$4,000.00 less \$112.00 rent repaid to tenant for release of church auditorium.

The building was immediately put in repair. On the ninth day of May the church bell was ordered "placed upon the church building." The Sunday morning service hour to be held in their own Fifth Street church was again announced to the people of the town.

The lower room of the church building was rented for a private school at \$10.00 per month.

CENTENARY CHURCH

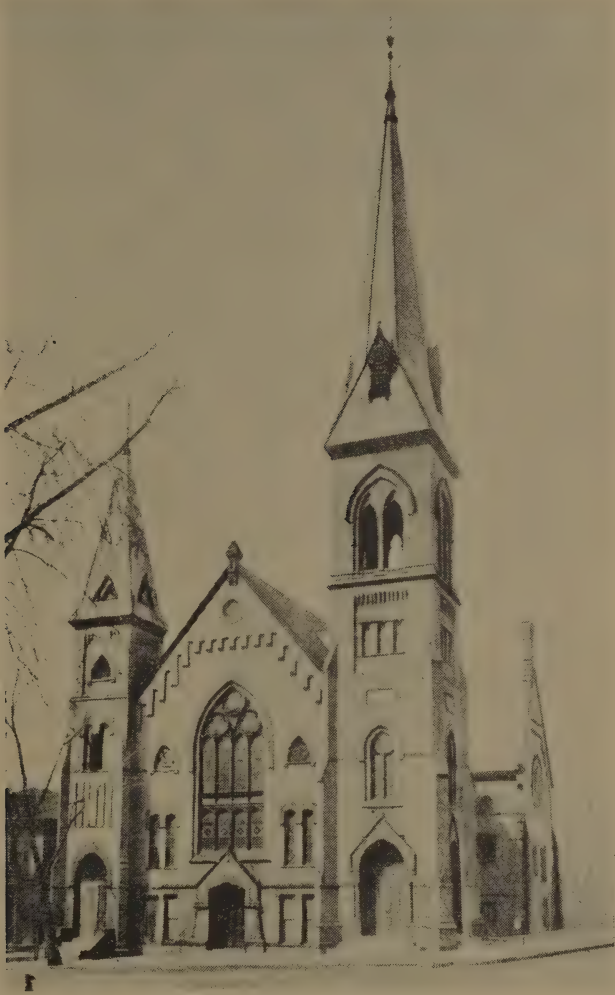
In 1860 the membership had numbered just over one hundred and fifty and the Sunday School, one hundred twenty-five with twenty-three teachers. From 1860 a continued annual increase in church membership is recorded until 1870 when Fifth Street church lost many members to the newly organized Centenary church.

NEW CHURCH NINTH AND PLEASANT

Centenary Church, north of Center on Seventh Street, had come into being in 1868 and some members from the Fifth Street Church had united with other Methodists in forming that organization. However, at the end of ten years the conviction was very general that one down-town Methodist church, with a more modern and spacious church building and a strong membership would offer much for Methodism not at that time possible in the two weaker societies.

The church had by 1877 again accumulated an indebtedness that had become

annoying and to cancel this indebtedness the records show that, "On the sixth day of October, 1877, the said loan was closed up and your Committee received the sum of \$6,000.00 being the amount of said loan." At the same time lots 2 and 3, block G at Seventh and High Streets were sold for \$5000.00. Thus there was a



Ninth and Pleasant Building

rapid movement toward reuniting the Fifth Street and Centenary Church organizations.

Then within a year the old parsonage property was traded to Mrs. Dimmitt for lot 2 block 5, "Lying immediately west of the new church site." The "property between the parsonage and Pleasant Street" was acquired in due time. Thus on March 1, 1880, was vested in the trustee board title to ground completing the site

at Ninth and Pleasant Streets for the new church henceforth to be known as the First Methodist Episcopal Church of Des Moines, where the Shrine auditorium now stands.

In the minutes of July 21, 1880, we read, "On motion of Judge Phillips the plans and specifications prepared by Wm. Foster, architect, for the new church were approved and adopted." At the same time a building committee composed of Judge Phillips, L. H. Bush, R. C. Webb, B. F. Kauffman and A. C. Bidwell who in "coordination with Bishop Andrews until he leaves Des Moines" was named to supervise the construction of the new, modern, up-to-date church.

Des Moines was an official bishop's residence for a short period at that time.

The old parsonage was removed from the grounds and excavation work began at Ninth and Pleasant Streets.

FIFTH STREET CHURCH SOLD

The building committee was "authorized to negotiate a sale of the Fifth Street and Tenth Street properties" and \$40.00 were paid for the removal of the old parsonage. Evidences of progress in building plans everywhere prevailed about the place. Three thousand dollars were received for the Tenth Street property, Chas. P. Gray left \$1,000.00, and the Fifth Street Church was sold for \$17,000.00, six of which went to pay off the mortgage. Funds began to accumulate in the Citizens National Bank in the name of the First Methodist Episcopal Church.

PIPE ORGAN

"The pipe organ in the Exposition Building at Eighth and Walnut" was bought from the Moline Company for \$2,500.00. Then, true to Methodist church board practice as observed at least in these modern times, the record reads, "That the building committee be further instructed to appeal to the ladies for aid in paying for said organ." No negative votes are recorded against this part of the motion.

The bellows of this organ were man-power operated. Nine years later the board contracted with "Brother Keeler and the Edison Electric Light Company" to furnish electric motor to operate the organ bellows "provided cost of power for same should not exceed \$30.00 per year and that Brother Keeler assume the responsibility for raising the purchase price." Two years later "Electric lights on the organ were retained and paid for."

Stained glass windows "not to exceed \$800.00 and lightning rods and frescoing not to exceed \$600.00" were allowed. Then they "Resolved to dedicate the church on Sunday the twenty-eighth of August, 1881."

FIRST AND CENTENARY REUNITE

Universal pride and satisfaction prevailed as the Fifth Street and the Centenary groups, again united, moved into their new, well-located, attractive and

commodious church home at Ninth and Pleasant Streets. And then in the Conference minutes of September 19, 1881, a committee reported, "We find that the union of Centenary and Fifth Street Methodist Episcopal Churches has been accomplished regularly, disciplinarily and wisely."

CENTENARY SOLD

The Centenary Church property was ordered sold and the reunited church faced a cheerful outlook and a future of great service and continued growth.

SEVASTAPOL

Throughout recent years a manifest and very commendable interest had been evidenced within First Church toward the struggling Sevastapol Methodist Church. A church home in their midst was much needed and thirteen city lots in their neighborhood were deeded to them by First Church Board for church purposes in 1904.

BUSINESS TRANSACTIONS

Reference has been made before to city lots or properties acquired and held by the trustee board. There appeared at this time and at various dates this tendency on the part of church members to hand to the trustee board city lots or plots of grounds or stocks or bonds they had owned. Some of these were free from liens but claims existed against others.

In December of 1913 Mrs. Anna McVey turned over to the board her equity to eight and one-third acres against which rested a claim of twenty-two hundred dollars. At the same time the property at 726 Tenth Street was placed in the hands of L. M. Mann as trustee to be handled in the interest of the board. H. R. Howell and Clinton L. Nourse were directed to attend the annual meeting of the Anchor Fire Insurance Company because stock in that company had been taken by the board in settlement of C. C. Crowell's subscription to the building fund, which stock, for a short time, appeared to have face value.

Mr. Marquardt offered \$5000.00 in first mortgage bonds to apply on his \$10,000 church subscription. L. E. Ellis offered to exchange city lots for Anchor Stock, which offer being accepted by the Board, L. M. Mann immediately proposed to give his note for the lots. This plan was unanimously accepted and the deal closed.

At the next session the board sold the McVey eight acres to Howard J. Clark and reserved the coal rights; a forty foot strip was set out for road purposes and W. E. Tone was authorized to negotiate sale of an eight foot strip half a block long, for such amount as could be obtained.

It would appear that experience as a real estate dealer or a general trader in bond and stock values would have been helpful to a trustee.

TENTH STREET CHURCH

By midsummer of 1905 the need for a more roomy up-to-date church home was again much in the thinking of First Church people and, in June of that year, a portion of the block on which the present church now stands at Tenth and Pleasant Streets came into possession of the trustee board through exchange by Mr. H. D. McKee for property at 661 Fifteenth Street at that time owned by the church. This was the first property owned by the church at Tenth and Pleasant Streets.

On November 6, 1905, Mr. M. A. Lumbard moved, "That \$3,000.00 now on hand be paid to Jennie Phillips on contract for purchase of Phillips homestead for church site," and thus with this action by the trustee board there came into its possession the elevated plot of ground on which now stands the present church home of the First Methodist Church of Des Moines at Tenth and Pleasant Streets.

The erection of the new church building was in the hands of as capable a board of trustees as ever served in like capacity in all the long history of church building in Iowa.

THE ERECTION OF THE EDIFICE

The pastor who stimulated the movement to erect Tenth Street church, the membership that encouraged and authorized the carrying forward of the plan, and the men who served on the committees and actually carried through the work of bringing the dream into actuality—all these fine people functioned better than they knew.

Dr. Hagerman was a constant inspiration to his people. They evidenced a profound satisfaction in following his leadership. The enthusiastic but very safely conservative building committee planned and pushed forward the actual erection of the building with commendable progress.

Of the very able building committee, G. W. Marquardt was president; Dr. Hagerman acted as secretary, M. A. Lumbard, treasurer; L. H. Bush, W. R. Marshall, Gardner Cowles, C. H. Ainley, C. L. Nourse, H. R. Howell, and H. C. Harris completed the committee.

BREAKING OF GROUND

It was an enthusiastic group of church workers which gathered in the early evening of June 22, 1905, when the ground was broken on the newly acquired site for the Tenth Street church. The first furrow was turned by a new plow, drawn by means of a long rope, a group of the able-bodied church members providing the motive power, with Dr. Hagerman functioning as the ploughman.

CORNERSTONE

As the sun moved over toward the evening hours on the afternoon of July 21, 1906, Dr. Hagerman with proper ceremony laid the cornerstone for the

building. Addresses were made by Governor A. B. Cummins, Rev. J. A. Wirt, of the Lutheran Church, and Dr. Emory Miller, a much respected former First Church pastor.



DESCRIPTION OF CHURCH BUILDING

Standing at what appears to be the head of Tenth Street, the First Methodist church has for thirty years looked down over the busy, growing city of Des Moines. The lot has a frontage of 310 feet on Pleasant Street and is 317 feet deep. The shapely and impressive structure stands dignified and alone upon this sunlit hill like an Acropolis of an ancient town. From the portico of the church standing on the little hilltop, the eye sweeps the country to the south and the west and the east. The city below with its broken skyline tells the story of modern business and a growing population.

The grounds are surrounded on three sides by thoroughfares. The building measures 105 feet by 142 feet. It is surmounted by a shapely dome that stands out sharply against the sky. The church is built of Bedford stone, with about thirty rooms and seats for well above 1,500. It was the hope of those who worshipped there that generations hence, great numbers of those who follow the teachings of the Nazarene, might still come regularly within its portals.

Quarter-sawed white oak, stained and waxed, was selected as the finish for all

woodwork save only the pastor's study and its furnishing, which were of highly polished walnut.

Three sets of double entrance doors admit from the portico to the vestibule. From this spacious and well-proportioned narthex three sets of double doors open into the sanctuary. At the ends, doors open into halls connecting with the Sunday school departments, to the stairways leading to the balconies, and to the dining room and departments below.

Favorable comment has always been accorded the sanctuary of First Church. Its acoustics seem faultless and there are no areas where the speaker's voice cannot be heard. The dome-covered room, seventy feet square and of harmonious design, would comfortably seat nearly eight hundred. Five hundred more were always able to find seats in the extensive balconies and in main floor side rooms when these were thrown open for overflow meetings.

The eight majestic and shapely Ionic columns suggest the grace, the solidity, and the massiveness of the halls of some ancient palace. Arranged in the shape of an octagon they conform to the architectural symmetry of the building. These columns carry the weight of the balconies, the ceiling construction, and the shapely dome. They are nine diameters in height and support a properly decorative capitól.

On these columns, erected in memory of loved ones gone to their reward, or by friends of the church still active, are suitable bronze tablets, bearing the names of those thus honored. The tablets are placed near the base of the columns to remind us of those loyal First Church supporters who were with us at the turn of the century.

And then, over and above it all, is the large beautiful stained glass dome, forty feet in diameter. It was erected to the memory of Mr. S. A. Kingman. When the mid-day sunlight comes softly through it reveals to the assembled worshippers the beauties within, as it serves to remind them of the beauties beyond.

This beautiful auditorium has been the pride of Des Moines Methodism since its dedication.

THE SUNDAY SCHOOL — AKRON PLAN

The Akron Plan was adopted in the planning to meet the needs of the Sunday school. This type of room arrangement was, at that date, very popular. Approval by the architects and the Sunday school authorities was very generously accorded the plan. It has, of course, passed into disfavor at the date of this writing in part at least, because of readjustment in Sunday school departmental planning.

THE ORGAN

After thorough investigation and with the assistance of the very capable organist, Miss Irma Day, Mr. Bush reported for the organ committee. On May 25, 1907, the committee was authorized and directed to purchase an organ.

The organ was well and carefully constructed and planned for the setting. It was designed, installed and in position for the church dedication.

Much pride has been felt by First Church people in the Austin Organ Company instrument selected by the very careful committee, L. H. Bush and C. S. Walker. It was described as "composed of four distinct complete parts, the choir, the great, the swell, and the pedal organs, all combined to make a magnificent instrument. It was so arranged that an echo organ might be added later without interfering with the present instrument." The price paid, \$11,700.00, was regarded as having been well spent. Satisfaction has always been expressed with its tone and control.

Four days before the Sabbath dedication of the church by Bishop McDowell, Dr. Louis Falk of Chicago gave a recital on the new organ for the friends of the church and the music lovers of the city. At this recital Mrs. Fannie Wilkins Ryan, the greatly loved church contralto for many years, and Frederick Vance Evans, the choir director, rendered pleasing and appropriate numbers.

FIRST ASSEMBLY IN NEW BUILDING

In the evening of Friday, July 12, 1907, there convened in the Sunday school assembly room, the first gathering ever to come together in the partially finished church building.

THE DEDICATION BANQUET

Two great pastors of other days, Dr. Emory Miller and Dr. A. B. Storms, were present at the dedication banquet and made appropriate talks. Two bishops, W. F. McDowell and D. H. Moore, were church guests and added much to the program.

The much beloved pastor, Dr. E. T. Hagerman, presided as toastmaster, greatly to the delight of everyone and, with the merriment of the banquet the church dedication program moved forward as per schedule.

THE DEDICATION

On Sunday morning, June 14, 1908, the church was formally dedicated by the longtime friend of Dr. Hagerman, Bishop W. F. McDowell, D.D., L.L.D.

The evening sermon was delivered by Bishop D. H. Moore, D.D., L.L.D. and thus the fine structure was dedicated to local, city, and state-wide Methodism.

COST

The actual building of a new church almost never moves forward with real cash available for completing its erection. In the building program subscriptions totaling a very large sum were secured but large additional borrowings were necessary to carry forward the construction work.

A loan was arranged for \$50,000.00 from the Northwestern Mutual Life In-

urance Company. Credit for \$30,000.00 had been arranged at the Des Moines National Bank and \$10,000.00 from the Marquardt Savings Bank.

On the twenty-fifth of May, 1907, deed to the Ninth and Pleasant Street Church was made by the trustee board to the Shrine Temple Company and the amount received for that property was at once applied in meeting immediate needs.

Although a vigorous canvass of the 1,042 members of the church had been made and a meeting had been held for the express purpose of raising building fund subscriptions, there remained many thousands still unprovided for at the dedication date. Then at the dedication morning service the substantial and enthusiastic audience placed liberal amounts in cash and subscriptions to the credit of the building fund.

But at the close of this First Church dedication day, satisfying alike to the Bishops, the pastor and the membership, there still remained some thousands of dollars to be cared for by a canvass of the membership at a later date.

Everywhere the undertaking, the construction, and the dedication of this splendid First Church home had been acclaimed a grand success and the membership looked forward with much confidence to its continued service through the years to come.



The Sanctuary Before Restoration

ASSEMBLY PLACE FOR METHODISTS

Almost from the day of its dedication First Church, being centrally located, has served as the natural assembly place for the organized state movements of the Methodists of Iowa and be it said to its credit that every group thus housed and entertained has brought to the membership of the church a feeling of mutual good-will and satisfaction.

The Annual Conference held in Clarinda in September of 1908 commented that here to our credit and in our keeping stood "First Church, Des Moines, pronounced by competent critics to be the most complete, beautiful, and perfectly appointed church edifice in the Mississippi Valley."

The young people's work as well as that of the deaconess received commendation from the Conference. The church membership of 1021, the Sunday school of 475, and the Epworth League numbering 267, were reported as very active.

The Des Moines Ministerial Association was complimented by the Annual Conference on its efforts to persuade the Legislature to close the theaters on Sunday in which effort, however, it was unsuccessful. In keeping with the uplifting tendency of the times, Dr. Hagerman was sent as Conference delegate to the National Convention of the Anti-Saloon League.

THE PARSONAGE

Up to this time the two-story frame residence on the northwest corner of the church property served as a parsonage. From this date on to 1932 residences were rented.

METHODIST HILL

Three city blocks of Methodist frontage facing down upon the busy city of Des Moines; substantial, attractive buildings housing actively functioning Christian institutions in a manner to meet the requirements of the most critical and with results that should be satisfying to the most exacting—that is the situation on Methodist Hill, Des Moines.

In the center of the group is First Church, substantial, massive, impressive, purposeful. To the east, half a block away, is the Esther Hall, a splendid seventy-five room, brick structure, modern, built to suit its needs and rendering magnificent service. To the west across the thoroughfare from the church stands the block-long Methodist Hospital, mercifully serving to bring health to those in distress, a great helpful institution with its doors never closed. Although in no sense a First Church or a Des Moines institution, the hospital has always made to First Church the most sympathetic appeal.

METHODIST HOSPITAL

Admitting its first patients in 1901, with thirty-bed capacity, the hospital had in 1907 grown to 110 beds with 2,100 patients cared for during that year. Prac-

tically twenty per cent of the service was charity. Eighty nurses were housed in the nurses' home. Central Iowa felt pride in the very evident success attained.

The Hospital has, at the date of this writing, 1939, come to be recognized as one of the great institutions of mercy in the middle west.

From the thirty beds at first available, it has by successive additions and improvements, enlarged to the present 270 bed capacity. A total of 8,211 patients received medical or surgical treatment within its walls during the year just closed, 957 of whom were children under the age of fourteen. The surgical cases numbered 3,378 and 949 births were recorded. To this must be added 2,126 out-patients receiving service.

Two and one-half per cent of this vast service was altogether charity on the part of the hospital. This means a heavy outlay in beds, nursing, and expense and, in addition, there is much service for which compensation is but partial, thus placing to the credit of actual charity the amount of \$32,000.

Two hundred and twenty-seven people are upon the rolls of the hospital force, all busily employed in serving the daily average of 183 patients.

Patients remained within the hospital an average of eight and one-third days necessitating 67,723 days of service—and were they hungry? Forty-four thousand pounds of meat, 16,000 pounds of chicken, 8,600 dozen eggs, 20,000 gallons of milk, 3,000 gallons of cream, 15,500 pounds of butter, and 1,750 gallons of ice cream were required to feed this group.

Barrels of flour, 25,000 loaves of good bread with potatoes, carrots, apples, celery, cabbage, and lettuce all in great quantities, were also utilized in feeding the patients. The percent of dollars contributed by the hospital as expended for various items is:

Drugs, etc.	9.9
Nursing	23.3
Food	17.1
Payroll	30.3
Maintenance	9.8
Heat, water, light	5.7
Laundry, cleaning	3.0
Linen and bedding.....	.9

Across the street to the north and connected through an understreet corridor, is the well-constructed, five-story Nurses' Home housing the 150 or 175 nurses, graduate and undergraduate, who daily wait upon and graciously serve the sick.

Across the street to the south are the heating plant, laundry, and a four-story service building. There is a grand total of almost four acres of floor space in structures appraised at \$1,297,000.00. The hospital serves the sick from far and near and is a grand, well-managed success. This hospital is a great Methodist

institution in which First Church is always interested. Usually one or more members are serving on the Board.

REINCORPORATION

The lapse of years, the proposed improvements in our church structure, and the adoption by the Kansas City Conference of "The Methodist Church" as the legal Church title, again called attention to the peculiar legal title of First Church.

From the records at the Court House it is learned by Mr. Warren Huebner that "The First Methodist Episcopal Church of Des Moines was duly incorporated on May 19, 1856, the Articles of Incorporation of which appear in Book A, page 596 of the records of the County Recorder of Polk County, Iowa. This corporation had never been renewed and by operation of law expired fifty years thereafter, on May 19, 1906."

"On August 12, 1892, the 'Board of Trustees of the First Episcopal Methodist Church of the City of Des Moines, Iowa,' was incorporated, the Articles of Incorporation of which appear in Book 8, page 505 of the records of the County Recorder of Polk County, Iowa."

A paragraph in the A. C. Bidwell will, naming the beneficiary as the "First Episcopal Methodist Church" instead of the officially recorded First Methodist Episcopal Church, appears to have been the cause of this same reversal in the repetition of the title in later records and official papers. Happily this is corrected in the present day reincorporation.

On July 30, 1939, the Quarterly Conference of First Church was called by District Supt. Levi P. Goodwin and adopted articles of reincorporation, the corporate name being, "The First Methodist Church of Des Moines, Iowa" and thus for another fifty years the name is legally filed of record July 31, 1939.

These legally approved and legally filed articles were drawn up by Mr. Warren Huebner, being freely discussed in committee by himself, Mr. John N. Hughes, Mr. Fred Huebner, and Mr. Allen A. Herrick. They thus stand embodying in every detail, the requirements as adopted by the Great Kansas City Uniting Conference, conforming to the corporation laws of Iowa and carrying the approval of four able attorneys.

The above Articles are filed in the Recorder's office, Polk County, Iowa, Book 1492, page 513.

ORGANIZATION FOR THE RESTORATION OF THE TEMPLE

The crushing financial collapse in the business world in 1929 found the First Church building in normal repair but somewhat in need of a housecleaning. Throughout the depression years up to 1939, only necessary upkeep about the building had been undertaken.

During the ten extremely prosperous years of the Sunday school, 1920 to 1930, Mr. Yost, superintendent throughout that period, together with the pastor and others, consulted architects, looking toward a structural rearrangement of the space available to the church school with the possibility of constructing an addition for church school purposes.

With the passing of the long years of the depression and with the recent notable growth in our church membership and our church attendance under the pastorate of Dr. Bacon, a much needed "Restoration of the Temple" as described from the pulpit on July 19, 1939, had now come to be an actuality.

It is but natural that one so engrossed in his pastoral work should plan, organize, and build for improvements in the temple as he builds his membership.

And just recently, after another thirty year period, we found ourselves in the midst of a temple rehabilitation campaign, cheerfully pushing forward toward bringing our church facilities into harmony with present-day approved architectural advancement.

At the monthly meeting of the official board in February, 1939, Dr. Bacon after prayerful consideration informed the board of his hope that the church building might be so rearranged as to meet present-day Sunday school needs and that the entire plant might be sanely modernized. Consideration was given by the board and a motion directed that the pastor appoint a committee to consult an architect to formulate and present plans for the modernization of the church building in conformity with the suggestions presented by Dr. Bacon.

This committee, including H. E. Aldrich, W. E. Tone, Rolfe Wagner, John Keefner, Willis Newsom, E. G. Linn, and Frank S. Root, during many weeks met almost daily, consulted architects, looked over churches and worked with church members and church groups interested in rehabilitating the building.

In planning the rehabilitation of the Sunday school portion of the church building, in rearranging the church school classrooms, in placing the departments and in working out the architectural details for and with the architect, the greatest possible care, study, and calculation have been exercised by the planning committee to accomplish the desired results.

The architect, Mr. H. C. Haeuser of Milwaukee, a Christian gentleman and a builder of more than one hundred fifty churches, worked through several weeks with Dr. Bacon, the committee and the Sunday school officers and workers to utilize to best advantage all available space.

All church rehabilitation and church school equipment reconstruction plans as developed and presented to the Quarterly Conference by the planning committee were carefully studied and approved by Dr. Bacon, Bishop Magee, District Superintendent Goodwin, church architect Mr. Haeuser, Mr. Conover of the National Interdenominational Church Architects and the entire planning commit-

tee. Plans were fully approved and endorsed by the Quarterly Conference of First Church on the evening of Friday, July 7, 1939, and later by the Des Moines District Board of Church Location.

THE TEMPLE RESTORED

The eighth of September nineteen hundred and forty was a day of autumn sunshine and bracing air. It was Sunday, and the day of the rededication of the restored temple on Methodist Hill at Tenth and Pleasant.

For many weeks the church sanctuary had been in the hands of the workmen. The seats had been all rearranged or removed and many of them had been cut to different lengths. A number of new seats were ordered from the factory. The central aisle was widened and cut through to the chancel. Other aisles were changed. The former choir loft was torn away. The organ was removed and part of it returned to be reconditioned in the factory. The former pulpit was removed to be replaced by the new pulpit and the lectern. The chancel was created and during these several weeks when the sanctuary had not been usable, all church services had been held in the rearranged, reconditioned fellowship hall. Then came the day of rededication.

A total of seventeen hundred people attended the two identical morning services, the first at nine-thirty, the second at eleven o'clock. Bishop Magee preached the two identical masterful sermons, placing particular emphasis upon the meaning and the interpretation as given to the pulpit, the lectern, the altar, the lighted candles, and the cross.

Favorable comments and generous praise came from First Church members, visitors, and guests on the greatly improved appearance, the perfect setting, and the deeply spiritual impressiveness of our reconditioned sanctuary.

THE RESTORATION

When the restoration program was considered, approved, and authorized by the Quarterly Conference a committee of fifteen, all of them active church workers, with Mr. H. E. Aldrich as chairman, was delegated for the actual supervision and direction of the active reconstruction undertaking.

To Mr. John Keefner, this committee very wisely assigned the important job of almost daily contacting the architect, the general contractor, and the foremen of the labor groups as the extensive reconstruction plans were carried forward.

Over a period of thirty weeks from Monday morning through Friday evening there constantly resounded within the building the impact of the working tools of the laborers and the endless tramp, tramp, tramp of workmen's feet. Thus the rehabilitation, after strenuous weeks, had been completed, the building rededicated, and the pastor and the membership looked forward to continually increasing church activities.

HOUSING THE CHURCH SCHOOL

As in the larger churches everywhere three floors were originally designed and constructed to house the multiple activities of our First Church people. The auditorium and much of the church school space, when the building was constructed, was provided for on the first or auditorium floor. Many church school rooms and the banquet hall were on the lower floor. A number of small rooms were placed on the second floor.

On February 12, 1940, workmen took over and began the rehabilitation of the church school department of the building. In a little time only the outside walls in this department remained.

The rearrangement of the floor plans in this department now conforms to the church school needs as the school now functions. In all, nineteen rooms on the three floors are devoted to the church school requirements. With the present enrollment and attendance this is very satisfactory.

The classrooms arranged around three sides of the first floor chapel, house the little people of the church school splendidly. To the east and north of the sanctuary, large classrooms for adults are provided, as are also additional large classrooms for adults to the east and to the west of the fellowship hall on the lower floor.

The second floor church school department designed to house the junior high and senior high school people, has a carefully planned spacing for the several classes arranged about the junior chapel. This provides an especially advantageous placing of these classes and meets well the requirements of these very important departments of the church school.

Superintendent McCombs and officers of the church school, Bishop Magee, Dr. Bacon, the church architect, the consulting architect, and church workers generally have given hearty approval and generous praise to the provision for the church school. Ample space, too, is provided for an increase above the eight hundred forty-five now enrolled in the church school and of the fifty-seven deeply spiritual officers and teachers who prayerfully guide them in their Bible studies. All feel that the restoration has amply met a long-time need.

THE CHAPEL

The first floor chapel meets the approval of everyone. It is a beautiful room, suitable in size and appointments and serves a splendid purpose. Although only a few weeks have passed since it was opened, a goodly number of happy couples have already assumed the marriage vows before its altar. It is definitely ideal for general assemblies of one hundred or less as well as for semi-private baptisms, or those performed at times other than at the Sunday service, for Epworth League, and similar groups, and for official board meetings. The seating arrangement is



The Chapel

choice. The lighting is indirect and subdued and extremely well suited to the purpose for which the chapel is used. The carefully selected altar is in harmony with the surroundings, appropriate, neatly placed, beautiful and ideally suited to the size of the room and its needs.

CHURCH OFFICES

The church offices are more conveniently placed than in the former arrangement. The Pastor's study is advantageously situated in relation to the other church offices and the chancel. The conveniences added to the study during the restoration, including the locker, the toilet, and the sizeable closet, mean much.

The church secretary's office is the clearing house for all of the accounting, the business, and the semi-business activities of the church. It is an office of prime importance, always extremely busy and well managed. Opening upon the corridor it is readily available to all and it is convenient to the Pastor's study. The office of the deaconess opening also into the corridor, the primary classroom, and the secretary's office are within call of the Pastor's study and are accessible to the many church workers who continually contact and consult our devout and very busy deaconess.

LADIES' PARLOR

The ladies' parlor, ideally located, meets the desires and the purposes of the Woman's Society of Christian Service in a splendid way. It provides an essential



Ladies' Parlor

unit that should be found in every church. It has been splendidly furnished by the ladies and beautifully carpeted by generous church friends. It is the part of wisdom that every possible help be given the ladies organizations which function so constructively in every church.

FELLOWSHIP HALL

No one had anticipated that the fellowship hall could so satisfyingly and effectively meet the church requirements. Church banquets, the Wednesday evening church dinner services, and many general church assemblies are splendidly cared for in the spacious hall. It is the recorded purpose of the official board that all assemblies other than those definitely religious shall use the fellowship hall. The sanctuary and the chapel shall be kept sacred for the preaching of the Gospel and for other religious purposes only. For years many large groups from over the state have been served in the banquet hall by the church ladies organizations.

At the rededication banquet September 18, Mr. Allen Whitfield, toastmaster, had arranged a fine program and approximately six hundred persons immensely enjoyed the evening listening to talks by Mr. C. V. Gregory of the lay member-

ship, Mr. Harry Hay of the Chamber of Commerce, Dr. Levi P. Goodwin, district superintendent; Dr. Charles E. Friley, educator, Iowa State College, Ames; Dr. John L. Hillman, former pastor; Dr. Clifford Bacon; Mr. Bert Redman, a workman



Fellowship Hall

employed on the reconstruction; Governor George Wilson; and Dr. Roy L. Smith, editor of the New Christian Advocate. It was a most appropriate re-inauguration of the newly reconstructed fellowship hall.

While not altogether sound-proof, the fabricated ceiling is ornate and of a well-chosen pattern. The floors of a semi-waterproofed, subdued red, monolithic concrete add much to its appearance. The hall, enlarged, equipped, and re-decorated, far surpasses the banquet room of the years before the restoration.

THE KITCHEN

A great improvement in the rebuilt church kitchen makes the frequently recurring task of serving church dinners less a burden to the faithful women who have so willingly done immeasurably more than their share through the years.

Seven hundred and fifty hungry folks have been fed at one time as the result of the well executed planning. Six hundred plates, cups, and saucers, side dishes, knives, forks, and spoons, weigh a lot. It requires a great deal of shelving to store them away for the next hungry group.

Economy in space, betterment in equipment, improved stoves, dish washer, etc., etc., lighten the burden of our faithful church women as they utilize these facilities.

This improved appearance, better arrangement, added convenience, and economy in space is the result of the work of our own architect, Oren Thomas. Mr. Thomas planned and supervised this greatly appreciated undertaking because of his deep interest and as a contribution to the church.



NARTHEX

First impressions in a measure fix the appraisal value of the effectiveness of many situations we meet. Members and visitors for the first time coming into the redecorated and greatly beautified vestibule express extreme satisfaction with its improved appearance. It is very impressive and very satisfying to enter a church structure through a Narthex so restful, so inviting, and so beautiful.

The relative quiet observed as one now comes into the Narthex is not alone due to the silent floor covering just installed. The ceiling has been made definitely more attractive by the redecoration and relighting. Pilasters resting upon their

bases of Numidian marble now panel the redecorated walls. One is definitely inspired to feel that he is entering a house of worship.



THE SANCTUARY AND THE CHANCEL

Every church architect, if permitted to design and erect a church structure uninfluenced by other considerations, would plan a sanctuary dignified, impressive, and appropriate. He would strive to so proportion the sanctuary and so arrange the necessary surroundings that those entering would be immediately conscious that they were within a house dedicated to the worship of God.

He would endeavor to so construct the altar that an air of sacredness would be the dominating factor. He would have all who enter deeply impressed with the singleness of purpose for which churches are built, for which Christian people come together and for which ministers serve.

Church-going people with deep love for the beautiful have commented favorably on the reconstructed sanctuary of First Church. The original planners of the auditorium set aside the dictum of church architects that the width of a church sanctuary shall not be more than half its length. However, as now rehabilitated, with long balconies on the two sides and above the Narthex, the sections of pews converging forward, the broad central aisle now leading to the chancel, the splendid unblemished columns now lending a dignified stateliness, the newly constructed, sacredly beautiful, and deeply inspirational chancel, the impressive dome, now splendidly lighted arching over all; and the strikingly ornate rose window above and beyond, combine to create a richness that makes us more than ever satisfied with our sanctuary and its builders.

The chancel with the vested choir and the deeply symbolic surroundings,

makes an impressive appeal. The chancel enriched in the reconstruction leaves a deep impression upon all our people.

Churches everywhere strive to open the way to a better life. Within the chancel rest the symbols of deep abiding faith. Approaching by any one of the converging aisles one entering the sanctuary looks forward upon the chancel with its restful and inspiring setting.

To one coming down the long, wide central aisle the impression grows that the purpose in its planning suggests the unhindered approach of the pilgrim to the throne of God. It all suggests that the function of the church is to encourage the Christian way of life along the open pilgrimage to the throne.

Just within the chancel on one side rises the lectern, on the other the pulpit. The Word as it has come down to us in Holy Writ is read to the people from the lectern. From the pulpit, closely akin to the lectern in design, there comes to the listeners the prophetic utterance of the truth as the Holy Spirit is revealed.

Dominant in the beautifully impressive chancel, rises the shapely altar of Italian cremo marble standing against the life-giving, rich, red dossal gracefully draped over the wainscoting of Florido marble from Spain. Upon the altar candles and flowers are placed and beside them, dominating all, stands the empty cross.

Flowers tell us of the beauty and the holiness of the resurrection. The candles come down to us traditionally from the dark ages and the early struggles of the Christian faith. The two tall candles, one on either side as lighted for the communion service, represent Christ as the Light of the World; the one on the right the humanity of Christ and the one on the left the divinity of Christ.

The cross is the world-wide symbol of the sacrificial love of Christ on the cross. It is symbolic of the climax in sacrifice and forgiving grace for suffering humanity. The seven candles on either side remind us of the sublime experience of accepted belief. The altar, abundantly enriched, through all these emblems, stands as a symbol of that abiding faith, the intelligent answer to the eternal struggle of humanity in its endless search to learn the source and the final resting place of the human soul.

First Church people and worshipers everywhere have more and more come to regard the choir as a helpful and essential part of the ministry. The major service it renders now comes very appropriately from within the chancel. The soft melody from the unseen organ now merges in the chancel into complete harmony with the well-trained voices of the choir, all under the fine training and direction of Dean Gould. The richness of the hymns rendered completely fills the sanctuary. The surrounding walls in a measure serve as a sounding board reflecting the rich music as it emanates from the chancel.

The eight memorial pillars surrounding the auditorium are stately and impressive. They recall the best in the church architecture of any age.

In earlier years the lighting of the First Church auditorium was a recurring and somewhat annoying problem. Attempts to make it satisfactory resulted in improvement. One great asset of the church, the beautiful stained glass dome erected by Mrs. S. A. Kingman and her daughter Mrs. E. K. Eberhart, to the memory of Mr. Kingman, has never appeared to best advantage until the installation of the improved lighting. Indirect illumination in an auditorium is always desirable. As planned, constructed, and now installed, the indirect lighting system affords great satisfaction in the uniformly well-lighted sanctuary. Abundant light now pours down in ample measure upon the assembled congregation in added richness from the shapely dome.

As now arranged the seating in the sanctuary conforms to architectural standards as well as to the expressed desires of the Bishops. The seats in the auditorium are now spaced two inches closer than formerly, thus permitting three additional rows. The northeast portion of the auditorium is no longer occupied by the choir and a considerable number of seats have been placed in that space. The formerly unoccupied northwest corner is now being utilized. The general church school assembly room to the west of the auditorium and the Crescent classroom immediately to the east formerly permitted much additional seating space when the wide sliding separating doors were rolled back. With the present spacing and rearrangement, with the additional pews and the choir seated on either side of the chancel, the seating capacity of the Church is now slightly above what it was before the rearrangement.

Many worshipers hold that it should be the fixed purpose in every church, where other suitable rooms are available, that the sanctuary be kept sacred for worship and preaching the Word of God. To attend church services in a sanctuary where no assemblies are permitted other than those in which the ministrations of the Gospel are the theme, adds an atmosphere of profound sacredness to every service and fixes in the minds of all worshipers the dominating and eternal purpose of the church. Our official board on November 26, 1940, placed on record its hope to adhere definitely to that practice, the rule to apply also to the chapel. This is in accord with the hopes of Dr. Bacon and Bishop Magee.

THE CHOIR AND THE ORGAN

The choir processional and recessional add much to the solemnity of the morning service and the wide central aisle as now arranged, provides a proper setting for this impressive function. First Church people have always shown appreciation of the choir processional. Before the restoration the processional, a most desirable portion of the service, was seldom used. The congregation is deeply grateful for this added inspirational feature of our program each Sunday morning, a natural and spiritual portion of a fine service.

The organ has been rebuilt in part, additions have been made, and the entire instrument put in prime condition.

Harmony pours from the unseen organ through the grill work above the choir groups on either side of the chancel. This installation of the divided organ by the original builders of the instrument, the Austin Organ Company, met with the approval of Mr. A. H. Pickford's music committee, the Bishop, the church officials, Dr. Bacon, and the architect.

The "air chest" system as employed in the Austin constructed organs and the direct electric control in the console action are distinct advantages. Steel construction in the expression shutters is presumed to prolong their usefulness and the reduced number of leather parts tends to prolong the durability of the organ.

At the vesper hour of Sunday, December 1, 1940, we listened to the organ rededication program by our Mr. Max Hodges. Several hundred members, musicians, friends, and music students enjoyed the hour of splendidly rendered musical numbers. Expressions of approval and appreciation of the musical numbers and of the organ show how highly we rate our organist and how much our organ improvements mean to the membership.

The rebuilt organ is estimated in actual worth to have a value equal to any new twenty-five thousand dollar instrument. With our very capable Mr. Hodges at the console nothing more would seem to be desired.

THE ROSE WINDOW

From high above the cross, the altar, and the choir loft the soft light from out the northern sky drifts in through the impressive stained glass window to add to the sacredness of the service.

Into this window the designers placed a mosaic of jewels rich and rare, simulating a cluster of sparkling stars shimmering in the changing reflections from the northern heavens.

Mr. Karl Friedlmaier of the Columbia Stained Glass Company of Milwaukee, dreamed into this clever original design of genuine antique stained glass, all the richness coming down to us from the cathedral windows of the Renaissance. From it there comes the vibrant brilliancy of rich, rare, changing hues, a veritable symphony in the colors we most admire. In its center is a tiny star suspended among the petals of a ruby rose. The light dims into the deep blue about it and the gracefully curved ornamental leaves of silver again blend into the red roses and the deep blue background just where it merges into its outer border.

Specks of silver and gold and ruby break through to intensify its brilliance and this animating richness surrounds it all like the splendor of sacred music at evening twilight.

Architect Haeuser kept in personal touch during its design and Dr. Bacon made two trips to Milwaukee to assure himself that only the choicest and best found its way into the design and the making. Beautifully artistic stained glass windows have been a great satisfaction to church-going worshipers for several

hundred years. The prevalence of such windows is ample evidence that the faithful have been willing throughout the centuries to sacrifice in beautifying the house of worship.

Friends of First Church as they come into the sanctuary will be filled with gratitude to the generous donors who gave this beautiful rose window as the appropriate climax of a deeply religious setting.

SUPERVISING THE FINANCES

Any building or restoration program places upon the board of trustees the necessity of a constant supervision and check-up of invoices, bills, and financial requirements. It is an inspiration to sit in with the trustee members who together with Dr. Bacon, Allen Whitfield, and Frank Dillon have really done the work and carried through with the bank the heavy financial load.

Throughout the many months of the actual restoration work and well beyond the trustee board met with great frequency and the prolonged sessions cut heavily into the working hours of busy men who gave cheerfully and willingly of their time to a cause which means so much to our people.

Because of the clean past financial record of First Church and the standing of these men the supervision and financing of an enduring project has been accomplished for the church. The trustee board as at present organized includes J. N. Hughes, Chairman, H. E. Aldrich, W. P. Johnson, J. F. Keefner, E. G. Linn, Willis Newsom, Shirley Percival, J. R. Proctor, and W. E. Tone.

THE PROPERTY COMMITTEE

May a word be written as to the care of the church property. The most essential man about a church after the pastor is the chairman of the property committee. Every church and every church property may definitely profit by or may be greatly handicapped by such an authority.

Many church groups and non-church groups from within the city and from about the state feel that a church auditorium is the proper meeting place for their organizations. A tactful property committee chairman must assign such groups as they see fit having in view the best interests of the church. For long years First Church has been extremely fortunate in that men familiar with both religious values and property values have been willing to serve as chairmen of the property committee.

The membership of First Church looks upon walls and ceilings that reflect the cheer of the morning, seats that are in order, and lights that function well. We meet in rooms that are airy, warm, and cheerful and seldom does it occur to us that in some man's hands is placed the care and the upkeep of our fine property.

To W. E. Tone, J. F. Keefner, and now to Willis Newsom, the church owes more than it can realize or repay.

RESTORATION COMMITTEE

Planning that every member of the church should know of the needed changes and modernization, sub-committees under a general steering committee, moved quickly into action.



North Entrance

Dr. Bacon moved wisely in setting up his educational financial campaign. He developed his program and his plans carefully. Mr. Frank Dillon was naturally selected to organize and carry through this dominating, determining factor in the entire rehabilitation movement.

Success and Mr. Dillon are long-time friends. As chairman of the restoration steering committee he organized for immediate and effective work with complete success as the goal.

Mrs. C. G. Talcott, head of the speakers bureau, made a very persistent effort to see that every member attend at least one of a dozen evening meetings to listen to a speaker tell of the plans and the possibilities of modernizing the temple.

Mr. J. Frank Yost of the publicity committee, did his work in a way so superior that Mr. Conover of the Interdenominational Church Architects ordered for himself a hundred copies of his booklet "The Restoration." It told clearly the needs, the possibilities, and the purposes of the plans to rehabilitate and modernize the housing for the church school and to change the auditorium. The purpose was clearly set out and the booklet was a great help to all.

Some may not have known Mr. Allen Whitfield as an organizer so well before the financial campaign began but everyone learned to know him well and favorably as the movement he engineered swept forward to a grand success. Mr. Whitfield organized the eight teams which did the creditable field work with splendid accomplishments in a short time.

The desire to modernize the plant so that greater results may be attained, seemed almost universal among the membership and the move toward financing the undertaking met with immediate general support.

But all the while and everywhere was recognized the driving force that made a successful campaign possible. This driving force was the profound regard of First Church membership for Dr. Bacon and the high esteem in which he is universally held. Building upon that inestimable asset to success, Mr. Dillon and his groups moved forward with confidence. A restored Temple is the justification for this faith.

SUPERVISION OF THE RESTORATION

And now above and over all the restoration enterprise, we record the tireless, dominating helpfulness that from its inception has carried forward to completion this modernization of the House of God.

As a measure of frank justice to the persistent, tireless, faithful concern of Dr. Bacon and his continued scrutiny of every feature of the reconstruction work as it progressed, we accord merited praise and gratitude for many of the finer results attained.

Sacrificing his entire annual vacation, each succeeding day found Dr. Bacon concerning himself about the details and the progress of the work. To him and to the constant attention given by the able and faithful members of the committee who actually supervised the restoration work, the membership of First Methodist Church owes a debt of gratitude and thanks.

I wish I might, too, in a creditable way tell the story of the loyalty of First Church's membership to the pastor and to the very extensive restoration undertaking throughout this reconstruction period. No one will recall a major church construction project in which so nearly unanimous support and encouragement prevailed. Our pastor is cheered by the loyalty of the membership and the membership is proud of its pastor.

When the church Quarterly Conference endorsed the restoration program our First Church people moved loyally into action in support of the movement.

Men and women not only strong financially, but willing and vigorous in their determination accepted assignments to service.

In the rededication brochure Mr. Yost told well that part of the story. He said, "Since July, 1939, when our church officially entered into the restoration financing campaign down to this happy day of rededication, the choicest and most beautiful spirit of cooperation has blessed and pushed forward the work of rebuilding our magnificent temple. The aged and the little children, those more able to share and the many who wanted to do more and could not, the shut-ins, and the non-resident members—together we have laid our gifts and pledges on the altar. No less value has been that marvelous gift of talents which have been employed to think through the plans for financing and creating this new plant. So many have generously sacrificed their valuable time because of their love and devotion to our church that space does not permit their names to appear here.

"In the name of the Master Builder each can say, 'Together this is our achievement.' "

This is the story of the restoration. The results will stand before us throughout the years.

FIRST CHURCH NEARING THE CENTURY

Methodism as has been and is now expressed in First Church is moving rapidly on toward the turn of a century of active service.

Half a dozen years from the date of this writing the sun will go down upon a century of recorded activities and accomplishments of First Church, Des Moines.

Personalities

Annual Conferences Held Including Des Moines

The First Iowa Annual Methodist Conference was held at Iowa City in 1844. From the minutes of that and succeeding Conferences on file in the State Historical Library it has been possible to compile certain data covering Des Moines Methodist Churches.

Appended hereto is a complete list of the Conferences, of which First Church, Des Moines, has always been a member Church; when and where these Conferences were held, the Bishop presiding at each, and the name of the Minister appointed to the pulpit of First Church each succeeding Conference year.

The membership of the Church as reported to the Conference each year is given and, too, the Church School enrollment.

Rev. R. E. Harvey, Historian, Iowa Des Moines Conference, provided the writer with the following data:

The first Des Moines district dates from 1844 when the first Iowa conference was organized. This Des Moines district included the lower valley of the Des Moines, Tooles Point, Monroe County, being the only Methodist appointment within the bounds of the district at that date. The Fort Des Moines district as outlined in 1851 rested upon Newton and Albia as the eastern boundary and extended west to include Council Bluffs and the banks of the Missouri.

Many changes in the district boundaries occurred as the decades passed. In 1860 the Des Moines Conference was created setting it off from the Iowa Conference. The merger of the Iowa and the Des Moines Conferences was effected in 1932.

In 1908 the title "Presiding Elder" was changed to "District Superintendent." The list of these faithful, hard-working Church servants from the earliest days is here given:

John Hayden	1851-1855	John W. Webb.....	1884-1887
J. B. Hardy.....	1856-1858	W. H. W. Rees.....	1888-1891
Sandford Haines	1859-1862	Emory Miller	1892-1897
E. H. Winans.....	1863-1864	J. H. Senseny.....	1898-1903
J. F. Goolman.....	1865-1868	E. M. Holmes.....	1904-1906
J. G. Dimmitt.....	1869-1870	G. W. L. Brown.....	1907-1912
C. C. Mabee.....	1871-1874	A. E. Slothower.....	1913-1918
J. H. Swope... 1875 (Deceased 1875)		Edgar M. Evans.....	1919-1923
Mahlon D. Collins.....	1876-1878	Frederick C. Edwards.....	1924-1929
Felix W. Vinson.....	1879-1880	R. M. Shipman.....	1930-1934
C. S. Ryman.....	1881-1882	Levi P. Goodwin.....	1935-

L. H. BUSH AND OTHERS

The name of L. H. Bush appears regularly on the board records from 1877 to 1930 when he was made an Emeritus member of the board and retired from active service. Often as he arose to speak he would say, "I love First Church." From the official board minutes of October 7, 1931, we take this sentence, "When earth to earth, ashes to ashes, and dust to dust was said above the remains of L. H. Bush, they shut out the light from a face whose smile had been a benediction to those who had come to know him through a lifetime of ninety years. Mr. Bush's memory did not carry him back to a time when he was not doing his part in First Church and no one now living will recall having attended this church so long ago that he was not at that time one of the leaders in its activities."

Much the same tributes concerning their deep interest, their intense earnestness, and their continued service might be said of a large group of devout men who served the church during the closing decades of the last century and the first third of the present century, just now past.

G. W. Marquardt, R. M. Walker, Clinton L. Nourse, who served as secretary of the trustee board for thirty years; W. W. Ainsworth and Dr. A. M. Linn, who for long years taught two of the very active classes in the Sunday school; R. J. Baird, always a source of encouragement; L. M. Mann, M. A. Lumbard among the stalwarts, and a long list of other men to whom First Church represented the climax in tremendous pull for the betterment of men, served before the turn of the century.

CHURCH WORKERS OF LONG STANDING

The names of a strong group of devout and deeply earnest men appear constantly in the church records of those far-away days. On the somewhat faded first page of the eighty-year-old trustee board's record book are the names of half a dozen men from among those who seem to have lived for and faithfully to have served the church. Sitting with the pastor, Rev. Wearing, in a trustee meeting on a bleak March day in 1860 were William Davis, John Gray, Henry Busic, H. J. Rogers, M. W. Houston, and C. C. Nourse. In the discouraging financial situation then prevailing Busic, Crocker, and Williamson resigned from the board within the year but Charles Stratton, Franklin Butter, and Robert Christy were elected to the vacancies and thus constituted, the Board carried on.

Constantly appearing in the records amid the names of those who served faithfully and well, is the name A. C. Bidwell, 1863 to 1892. He did much to found the "Bidwell Deaconess Home," now Esther Hall, and at his office many of the board meetings were held. David Bush, Judge Wm. Phillips, Judge G. G. Wright, and other strong men served regularly on the board, many of them for long years.

In the minutes of November, 1865, first appears the name of B. F. Kauffman who served as Secretary of the trustee board until his death in May, 1893. One

of the eight imposing Ionic columns appropriately arranged about the auditorium of the present church building at Tenth and Pleasant Streets, carries the name of this long-time worker in First Church.

During the two decades following the Civil War many able and devout men came upon the board. They wrought abundantly in the up-building of First Church and some of them will be happily recalled by many still found in our pews on Sabbath mornings.

A STRONG NEW CENTURY TRUSTEE BOARD H. C. HARRIS AND OTHERS

The writer is very proud to have come into the church at this time and to have come to know well all this group of very strong, very active, and deeply Christian men. G. W. Marquardt, banker; L. H. Bush, insurance; L. M. Mann, real estate; Clinton L. Nourse, attorney; H. C. Harris, Harris-Emery Company; W. R. Marshall, wholesale dental supplies; M. A. Lumbard, wholesale jewelry; C. C. Crowell, president insurance company. This was really a great board.

The name of C. L. Nourse as secretary of the board first appears in the minutes of July 24, 1899, and until his death in 1935 the well-kept records are in the handwriting of this very accurate, careful and conscientious recorder of the board's actions.

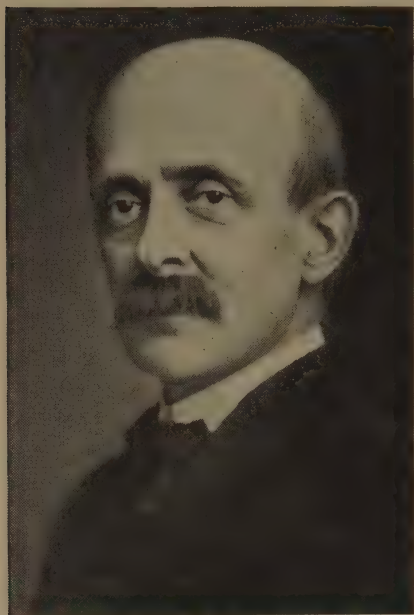
The names of some of these earnest Christian workers appear in a previous paragraph in this sketch but occasion must here be taken to chronicle the ever-active functioning of Mr. H. C. Harris in the interests of the church. In all Des Moines, no man was so generally and favorably known for so many years as a lay church worker as was Henry Harris. Through many years nothing seemed so natural to the membership of First Church as that Mr. Harris should be the leader. At the close of the successful city-wide drive to place the Y.M.C.A. and the Y.W.C.A. out of debt, Rev. Howland Hanson of the Baptist Church delivered a talk to the large group of workers on "The Ideal Citizen" using as the perfect type of the city's best asset, Mr. Henry Harris.

Although no longer active, Mr. Harris is now a resident of Los Angeles. He is delightfully happy to learn of any good fortune coming to First Church. Later word comes that Mr. Harris passed to his reward November 7, 1939.

DR. E. T. HAGERMAN

And while all credit shall be accorded these men of the trustee board and a very large group of other equally faithful men, many of whom were on the steward board, no sketch of the church activities and accomplishments of those constructive years could be fairly written without placing at the head of this vast

success the highly honored name of our great pastor of those years, Dr. E. T. Hagerman.



Dr. Hagerman came to First Church from Ohio in 1903. He left us in 1909 to accept a church in Milwaukee after more than six years of marked accomplishment in our pulpit.

Organizing the building movement, planning the campaign, constructing the building, dedicating the Tenth Street church, all these were accomplished under the inspirational leadership of Dr. Hagerman.

After serving the Milwaukee Church for a time and after being on the lecture platform many years, he returned to make Des Moines his residence again and First Church his church home. During the interim he again served as pastor and associate pastor. On June 5, 1929, because of long years of service in our pulpit and because he was everybody's friend, the board placed it on record, "That this cordial relationship be hereafter expressed and officially recognized under the title of Pastor Emeritus."

DR. EMORY MILLER

An occasion appreciated by First Church is recorded in the Clarinda Conference records of 1908. It was a Conference request that the Fiftieth Anniversary sermon be delivered by the universally beloved former pastor of First Church, Dr. Emory Miller, climaxing his long and faithful service in the ministry. Dr. Miller's ministry began at Fairfield in 1858 and covered a helpful career of fifty years. A portion of the sermon is to be found in the proceedings of the 1908 conference. Dr. Miller was the father of our esteemed, long-time member, Mrs. Clinton L. Nourse.

DR. G. A. SCOTT

Under the pastorate of Dr. G. A. Scott the church activities progressed with only the building debt remaining.

An expression of the regard in which First Church held Dr. Scott is conveyed in a note to which the board gave its hearty approval some years after his leaving us and at a time when Dr. Scott's Cincinnati church membership was giving a banquet honoring the Doctor on occasion of his again returning to them as their pastor. The resolution read:

"One of the pleasant memories of long-time workers in First Church, Des Moines, is the pleasing personality and the genial companionship of our former pastor, Dr. G. A. Scott, who came to us at the termination of the pastorate of the sainted Dr. Hagerman.

"Dr. Scott had the happy faculty of making friends with all his people, old and young alike, and too with those who mingled with us for only a little time.

"The young people were his particular concern. To him they were a major factor in church development and worthwhile church activities.

"Particularly gracious in his pulpit, he left only pleasant memories with all who came to our House of Worship to learn of the Better way.

"Our First Church official board is particularly happy to feel that it may in this small way enter into the celebration of your honoring Dr. Scott and to wish for him and all his church people a continuance of this pleasant relationship and spiritual growth in harmony with the wishes and the undertakings alike of pastor and his flock."

This was a fair appraisal of the esteem in which First Church held Dr. Scott.

DR. JOHN L. HILLMAN

Dr. Scott remained with the Church two and a half years when Bishop Bristol at the Mount Ayr 1913 Annual Conference confirmed the board's selection of Dr. John L. Hillman for First Church pulpit and he came to us at the beginning of the Conference year.

The coming to our pulpit of Dr. Hillman marked the inauguration of another great period of long continued, healthy and vigorous activity in First Church. He was and, thanks to kind Providence, still is, one of those very able men who glory in their calling and make of it a continued and growing success.

Dr. Hillman found our membership enrollment to be 1,094. When he eased up with his blue pencil, there remained on the roll 840, but they were all members of First Church accounted for and active. Non-resident members numbered twenty, the Sunday school enrollment was 570 with an average attendance of 356, while the Epworth League had a membership of 195.

He reported to the Conference, Foreign Missionary Contributions of \$1,216.00; Home Missions \$832.00; a total of all benevolences \$3,855.00. Thirty-six hundred dollars and parsonage was fixed as the Pastor's salary which he much more than earned each year.

Dr. Hillman, then as now, permitted few situations to ruffle the even trend of his contentment, but he and Church debts just did not nestle readily together. When he assumed the First Church pastorate he looked about and before him lay a splendid opportunity for positive results. There was, however, a heavy church debt of \$60,000.00. Progress, church growth, and Christian development

among his people constituted his dominating passion and his goal. Burdensome interference must not be tolerated along the pathway to substantial undertakings. Money must be raised, the debt cancelled, the mortgage burned.

Under his wise and forceful leadership subscriptions to that purpose were procured. Following a well-planned and vigorously conducted campaign among the membership, with Bishop Hughes in the pulpit and Dr. Parr in charge of the Sunday morning canvass, the \$60,000.00 goal in cash and pledges was reached and passed. The sunrise of Monday morning, October 20, 1913, fell upon the substantial and beautiful Tenth Street church building with its burden lifted, its future bright, its pastor and its membership profoundly grateful. But again shrinkage in subscriptions made necessary a later successful canvass.

DR. R. O. MATHEWS — WORLD WAR PERIOD

Dr. R. O. Mathews succeeded Dr. Hillman. As Dr. Mathews came to us from Ohio, following the Indianola Conference in September, 1917, our armed forces faced the bloody trenches of Flander's Fields and our boys stood shoulder to shoulder athwart the pathway of military Germany. Regiments in arms and uniformed captains moved about our streets, officers and men in uniforms sat in our pews, anxiety and fear was written on the brows of everyone and sorrow furrowed the faces of broken-hearted mothers.

In other years we had seen the blue uniformed Grand Army of the Republic move slowly along our streets, feebly keeping step to the fife and drum—proud, loyal, and honored by everybody. Some of these veterans' honored names might have been found on the very early membership records of the First Church at Fifth and Mulberry.

Three generations removed by time, we had believed that the struggles these veterans had passed through and the sacrifices they had endured could not again come crashing down upon the shoulders of American youth. Then we read from the Conference records, "To His Excellency President Woodrow Wilson: The Des Moines Annual Conference of the Methodist Episcopal Church, as one man declares unswerving loyalty to the nation in this supreme hour of world struggle. We see in this war the last convulsive effort of militaristic absolutism against that democracy which inevitably stands or falls with the fatherhood of God and the brotherhood of man. We assure you we will sacrifice our money, pour out prayers to heaven, and send our sons to the front until the day of final victory."

As these notes are written in 1940 what a sorrowful page must be set into the volume which chronicles today's behaviour in this topsy-turvy, military world. Again the threat of a second World War hangs over the younger men not only of First Church but also of every church and of those with no church.

DR. MATHEWS TO EUROPE

There is a very general belief that in the coming of Dr. R. O. Mathews, we for two years listened to one of the most able ministers ever to stand regularly behind the pulpit of First Church.

Dr. Mathews believed that by placing before his people a beautifully clear word painting of some impressive scene, or picture, or incident, he could so gain and hold their attention as to make an impress more lasting and helpful. He built his sermons about these beautiful word pictures and so based them upon the scriptural texts that both the auditorium and the balconies were, for the first time, regularly needed to meet the increasing number of his Sunday morning listeners.

As always, First Church was very happy with its pastor and was moving forward in a commendable way when the Red Cross took Dr. Mathews away and sent him to gather first-hand information on the battle fronts of Europe.

On his return from Europe after three months he traveled about the country informing packed houses everywhere of his war front experiences, the government's expectations, the care given our soldier boys, the determination of the army, its fighting spirit, the recoil of the enemy, and the probabilities of a successful and early peace.

In this exhausting work, Dr. Mathews' health broke and, much to the regret of First Church people, he did not again return to our pulpit.

DR. HAGERMAN, DR. C. E. CHAPLER, REV. O. G. ORCUTT

Dr. Hagerman, Dr. C. E. Chapler, and Rev. O. G. Orcutt occupied the First Church pulpit through the summer months of 1918 and although Dr. Mathews was again returned by Bishop Hughes, the pulpit was regularly filled throughout the year 1919-20 by Dr. Chapler and later by Dr. Ballinger.

DR. HERBERT SCOTT

Following the Winterset Annual Conference in September, 1920, Dr. Herbert Scott came to Des Moines as pastor of First Church. Governor Carroll and the writer had listened to him in his Zanesville, Ohio pulpit and all the fine, commendatory statements his people there made were safely within the facts as we came to know them from his pastorate here.

No pulpit was ever filled by a pastor more devout and clear in his thinking and no people were ever served by a pastor more kindly or in any way more helpful than was Dr. Herbert Scott. Scholarly and dignified, he was thoroughly and always a gentleman, purposeful and devoted to his Church work.

The Church program of education in giving was stressed from our pulpit and the universal desire to carry The Message to the needy of every land found encouragement from our pulpit and our people.

An expressed regret was noted because of the decrease in accession to this Church through evangelism. Although a great victory had been won for temperance, concern was frequently expressed by Dr. Scott lest a recession carry us back into the regrettable situation we had always known.

At the close of the Shenandoah Annual Conference in the fall of 1927 Dr. Scott accepted a pulpit in the Kansas Conference and Dr. E. J. Kulp came to our pulpit from Topeka.

DR. E. J. KULP

Dr. Kulp had splendidly served his Topeka church through several years and they regretted his leaving. He came to the pulpit of First Church abundantly equipped to carry on through his effective leadership and to render a great service to the upbuilding of the Church work.

Dr. Kulp's trip to Europe as a delegate added a delightful forward look to the very able sermons regularly coming to us from his pulpit.

He had served a long and successful pastorate at his Topeka Church and came to us favorably known because of his work there. He was versatile, genial, and extremely well read, and from his pulpit came a very strong appeal to the scholarly. His love of the Christ and his Mission gave to his sermons a force and effectiveness of enduring help to his congregation. Dr. and Mrs. Kulp made firm friends of First Church people. After two years in First Church he accepted a call to a pulpit in Kansas City.

DR. JAMES BRETT KENNA

First Church was extremely fortunate when Mr. H. E. Aldrich's Pastoral Relations Committee succeeded in bringing to its pulpit Dr. James Brett Kenna from Wichita, Kansas. Wrapped up in Dr. Kenna were all the worthwhile characteristics of a scholarly and deeply earnest Minister of the Gospel. He had a commendable ambition to bring the clearest possible message to his people, and because he loved it, to add increasingly to the spiritual growth, attendance and the membership of the church.

Dr. Kenna came from the southland. He grew up between the cotton rows of Mississippi and things that were distinctly of the south never failed to appeal. The intensity of the deep religious convictions, the innate courtesy that permeates the southland everywhere were ingrained in his thinking.

Dr. Kenna just loved folks and the advance of the church work never ceased from his thinking.

DR. HAGERMAN FUNERAL

On the afternoon of January 10, 1933, at 3:30 p. m., ministers of the city and long-time friends sat in the pews with sorrowing First Church people as kindly words were said in memory of Dr. E. T. Hagerman.

Dr. Hagerman had been the greatly esteemed pastor, former pastor, associate pastor, and emeritus pastor of First Church over a period of thirty years. Words uttered at this memorial service expressed but mildly the feeling felt by First Church people and Des Moines.

In part the statement read, "It is fair to say that everybody loved Dr. Hagerman. His friendship was prized by business men and by all good people, as that of few pastors has ever been, and probably no other minister, save only the profoundly beloved Dr. Medbury, ever passed about the streets of Des Moines so uniformly showered by the continued and kindly well wishes of all our people.

"To First Church he was the embodiment of all that is best in good men, and the day was never so overcast, nor the darkness of the night so dense, but there shone in upon his spotless soul the undimmed vision of his Lord.

"There is a solemn sadness 'round about us today, such as has not been ours to know before and the like of which we cannot believe will come to us again.

"There must linger with us now only the memory of the man we knew so well and loved so much and who saw so clearly that many, very many, wandering souls found safe anchorage through the faith he made so plain and the love he esteemed so priceless."

DR. KENNA GOES TO SEATTLE LAST SERMON FEBRUARY 14, 1937

After seven and a half years, the longest ministry in the history of First Church, Dr. Kenna received a call to the pulpit of University Temple Church, Seattle, and resigned mid-year to accept that call.

On Dr. Kenna's election to the Seattle church pastorate, the Official Board of First Church acceded to his leaving Des Moines and addressed to his new church official board a note saying, in part, "For more than seven years the pastorate of Dr. Kenna has been alike successful, satisfying, and in every way helpful to First Church.

"From our pulpit we have regularly listened to deeply spiritual messages, always carefully prepared. Probably at no time within the memory of our Church people, has the comment of listeners been more uniformly favorable than throughout the years Dr. Kenna has been our pastor. A definitely helpful influence emanates from our pulpit every service and his Wednesday evening church dinner talks have been accorded unusual acclaim from the hearts of our deeply earnest Christian folks.

"To the young people of Des Moines he has been a blessing profound and universal. In times of trial, in their disappointments and in sorrow they turn to him as naturally as the mother bears the burden of the home, and the unfortunate and the shut-ins count the time as all too long that must pass ere he shall come again.

"Because the invitation is taking them to a great church in a great community, we are in this formal way expressing to you, as also we are to Dr. and Mrs. Kenna and Janet, the profound regard in which they are held by this Official Board and our entire membership. We are bidding them Godspeed and a happy future in their new church and community relationship and we are in every way, cheerfully, commending them to University Temple Church."

DR. KENNA TO DR. BACON—INTERIM SERMONS

From the date of Dr. Kenna's last sermon on February 14, 1937, to the Sunday of Dr. Bacon's first coming to our pulpit April 18, we listened each church day to splendid sermons from splendid men.

Dr. Burgstahler, president of Cornell; Dr. Henry, president of Iowa Wesleyan; Dr. Harper, president of Simpson; Prof. Legg of Simpson; Dr. Goodwin, District Superintendent; Dr. Roadman, president of Morningside; Dr. Friley, president of Iowa State; and again, Dr. Goodwin.

Our interim Sunday attendance was good. We were greatly helped by this series of strong sermons but with the coming of Dr. Bacon we were cheered to again give loyal support and encouragement to our own.

ELIZABETH PEARSON

Along with this tremendously effective work, the efforts of Miss Elizabeth Pearson, because of her long time foreign missionary activities, and the very vital missionary movement which bears her name, have run parallel to the activities of another aggressive movement in foreign missionary work in First Church for more than half a century.

A group of teen-age girls under the leadership of Miss Pearson organized to do foreign missionary work in the springtime of 1884.

Closely in touch with foreign missionary needs, this small but devout group of faithful workers contributed heavily throughout the years and special missionary interests were supported over long periods of time.

Young converts in foreign fields were kept in missionary schools, as many as seven at one time, and "Bible women," who were converts in the foreign homes, received aid that they might the better tell The Story to their neighbors and the loved ones far and near. For many years the foreign missionary society received from this small group heavy contributions to this special purpose, the annual total at times passing well above \$500.00.

Personal values are always an asset in any movement and the story of the continued activities of this twenty-five or forty organized Christian girls is an inspiration, not only because of their deeply spiritual purpose but also because all through the years they have looked about for helpful things they might ac-

complish and then by submerging self they have accomplished all these things and more.

Purposeful and determined in accomplishment and vigor and under strong leadership, this group has been aggressively carrying on. Miss Charlotte Vimont, Miss Ethel Morris, Miss Edith Johnson, Miss May Villa Patten, Miss Lillian M. Van Buskirk, Miss Katharine Thomas, constitute this list of earnest Christian workers, each serving as president from two to ten years. They have to their credit much that should afford them satisfaction.

Alice Tone Wells reports that "First Church has twice been host to the National Foreign Missionary Society and that at Pasadena this October the Seventieth Anniversary meeting will recount the purpose, the progress, and the deeply satisfying accomplishments of this ever faithful national group of women workers."

Then climaxing the years of continued successes of the Foreign and Home Missionary Societies, the summer of 1940 will see these two societies, together with all the missionary societies in both the Methodist Protestant Church and the Methodist Episcopal Church South united and functioning loyally within the one United Methodist Church.

This uniting action will result in one coordinated missionary group of earnest, faithful church women moving forward to benefit mankind. One thousand Church-supported schools and hospitals, with 1,500 missionaries, nobly serving, stand to tell just a part of the story of this enduring success.

This uniting of all missionary societies within all the Methodist churches, North, South, and Protestant, results from the plans adopted at the Kansas City Uniting Conference.

HOME MISSIONARY WORKERS

Among this very active group is here listed the names of home missionary workers who served with great earnestness in years past. These are Mrs. Theodore Gatchell, Mrs. Lowell Chamberlain, Mrs. E. K. Stanley, Mrs. C. C. Mabee, Mrs. Martha Shissler, Mrs. E. T. Hagerman, Mrs. A. B. Storms, Mrs. C. C. Crowell, Mrs. M. J. Lumbard, Mrs. J. Tone, Mrs. H. C. Harris. Mrs. Moon wrote "We would not forget to commend the efficient service that has been rendered in later years by the loyal and faithful women in this Society."

In the National Society, too, First Church Home Missionary Women workers have served splendidly. These include Mrs. A. E. Griffith as national trustee for fifteen years, Mrs. S. S. Beggs as secretary of the Bureau of Indian work for twenty-two years, Mrs. O. V. Moon now and for some years serving as secretary for Institutional Supplies, and, of course, Mrs. J. M. Williams as superintendent of Iowa National Esther Hall.

Twenty-one thousand three hundred dollars have gone from First Church

Auxiliary into this well organized Women's church activity in the last sixteen years and the society is abundantly convinced of the good results attained.

One hundred seventy-five worth-while projects in our thirty-nine states and our far-flung dependencies, are served by nine hundred missionaries and deaconesses, all well-trained and capable.

One year hence and the Sixtieth Anniversary of the National Society will have passed into history. This is a great, spiritual, purposeful, group of women whose creditable record has been justified.

DR. C. CLIFFORD BACON

Dr. C. Clifford Bacon came to First Church from the Methodist church in Marshalltown. He first occupied his pulpit here on April 18, 1937.

Mr. H. E. Aldrich was serving as chairman of the pastoral relations committee as he had been at the time Dr. Kenna was invited to the First Church pulpit.



Great care was observed by the committee. A very extensive canvass of highly recommended ministers was made, but all the while and from many sources came commendatory reports from men in positions to know, coupled always with the suggestion, "Do not overlook Doctor Bacon, the very able pastor at Marshalltown."

Iowa born and Iowa reared, a graduate of Cornell with a B. A. degree in 1920, he received his Master's Degree from Columbia in 1922. He received his B. D. degree in 1924 from Union Theological and his D. D. from Cornell in 1933.

He was an aviator in the World War and served as district chaplain in the American Legion.

For four years Dr. Bacon studied with Dr. Harry Emerson Fosdick in New York. He was for two years pastor at Washington Heights Church in New York City, then from 1924 to 1931 he served as pastor at Waverly, Iowa. From Waverly he went to Marshalltown.

On March 16 the pastoral relations committee recommended to the official board that it "Extend through Superintendent Goodwin and Bishop Oxnam, an invitation to Dr. Clifford Bacon of Marshalltown, Iowa, to become pastor of the First Methodist Episcopal Church at Des Moines." The salary was to be \$4,500.00 and parsonage. The motion was unanimously approved.

The board, too, adopted this motion, "That Mr. Rolfe Wagner, president of the board; H. E. Aldrich, chairman of the pastoral relations committee; W. E. Tone, chairman of board of trustees; Mrs. C. W. Southwell, vice-chairman of the Ladies Social Union; E. K. Eberhart, superintendent of the Sunday School; and Warren Jorgenson, president of the Epworth League, be directed to proceed to Marshalltown this afternoon and convey in person this unanimous action of the board, together with the hearty assurance that First Church membership is extremely happy in that we are to have Dr. Bacon as our pastor."

Every effective pulpit committee is keenly aware that a pastor's family is definitely a major asset in any successful ministry. As a practical procedure every scouting committee listens to the Bishop and the minister's parishioners and then they look in inquiringly upon his home.

They told us Dr. Bacon would more than satisfy as a pastor, in the pulpit, and as a great church leader and that Mrs. Bacon and the girls would win in every situation. They never told us half of it. Everyone loved Mrs. Bacon from the day of her coming among us. In our parsonage there is a delightfully happy situation sustained by her gracious and pleasing attitude to everyone.

Dr. Bacon has now been pastor of First Church three and one-half years. There is in his deep earnestness and profound sincerity an effectiveness that immediately carries all his people with him. From the pulpit there is evidence of deep preparation and extensive reading that builds immeasurably into the text of the morning and holds his people throughout the service because of the deeply impressive and spiritual dominance of the sermon. There is heard from his steadily growing congregation uniformly favorable appraisal and kindly expressions from everyone.

Dr. Bacon loves hard work and does much of it. Frequent calls upon the sick and shut-ins and regular calls upon all his people consume many hours, prolong the days and push the eveningtime well into the night. A longing to serve his people, uphold the Church and build up the Church influence always seems to dominate this tireless man.

With the continued growth in church interest, church attendance and church membership, First Church is in an extremely fortunate situation.

MISS HELM AND MISS WALKER

A happily going institution always yields a better return and prospers all the more abundantly because of very able, willing, and skillfully trained co-workers down the line. These co-workers function effectively, cheerfully but unobtrusively in positions essential and definitely productive.

An appraisal of merit would be sadly afiel, that failed to take into account the long-time services of the secretary and deaconess, who so graciously and effectively serve First Church.

The habit of being much more than just satisfied with the cheerfully accomplished work of Miss Florence Helm and Miss Sadie Walker is perennial with First Church people. Great satisfaction comes to everyone because of results attained through the fine service rendered by these two faithful workers as secretary and deaconess.

Miss Helm came to us during Dr. Kenna's pastorate almost a dozen years ago and during these years she has come to be as much a part of First Church as the Sunday morning service. To Dr. Bacon, the official board, the finance committee, the church treasurer Otis Moon, the Social Union, and all others who aid in the church business activities, Miss Helm is a major asset, able, kindly, faithful to the church interests and greatly appreciated by everyone.

Miss Walker came up from sunny Kansas with the coming of Dr. Kenna to First Church. The church needs a deaconess and should always have one. But even if she did not possess that title the service she renders to Dr. Bacon and the Church would still be very great. First Church greatly esteems and appreciates Miss Walker.

To the sick and the shut-ins, the aged, the newcomers, the active young peoples' groups, to all these and others her presence is a benediction. She is a constant uplift to all these people.

These two faithful staff workers do much to make First Church serve as it does. There is firm conviction that First Church is more than fortunate.

To Miss Walker and Miss Helm First Church expresses its appreciation and its thanks.

BISHOPS OF THE METHODIST CHURCH ELECTED AT THE 1939 UNITING CONFERENCE

Because of the very great interest that now attaches to the uniting of the three branches of the church in America and the era that is ushered in through this union, the names of the Bishops are here set into this sketch. Our district superintendent, Rev. Levi P. Goodwin, worked in the Uniting Conference and comments very favorably on the uniformly strong men now serving as Bishops of the Methodist Church.

Elected from the former Methodist Episcopal Church are:

- | | |
|-----------------------|--------------------------|
| 1. Brenton T. Badley | 11. J. Ralph Magee |
| 2. James C. Baker | 12. Francis J. McConnell |
| 3. Edgar Blake | 13. John L. Nuelson |
| 4. Wallace E. Brown | 14. G. Bromley Oxnam |
| 5. Ralph S. Cushman | 15. Ernest G. Richardson |
| 6. Charles W. Flint | 16. H. Lester Smith |
| 7. Wilbur E. Hammaker | 17. Charles L. Mead |
| 8. Edwin H. Hughes | 18. Raymond J. Wade |
| 9. Adna W. Leonard | 19. Ernest L. Waldorf |
| 10. Titus Lowe | |

Negro Bishops:

20. Robert E. Jones

21. Alexander P. Shaw

From the former Methodist Episcopal Church, South:

1. U. V. W. Darlington

2. Hoyt M. Dobbs

3. J. Lloyd Decell

4. Paul B. Kern

5. William C. Martin

6. Arthur J. Moore

7. Ivan Lee Holt

8. William W. Peele

9. Clare Purcell

10. Charles C. Selecman

11. A. Frank Smith

12. William T. Watkins

From the Methodist Protestant Church:

1. John C. Broomfield

2. James H. Straughn

This Uniting Conference was the happy culmination of a long-time dream of the profoundly spiritual leaders who longed to live and serve in free America under one all-embracing Methodist Church.

BISHOP'S OFFICIAL RESIDENCE

Following this great Kansas City conference and after a lapse of fifty-nine years, a Bishop's official Episcopal residence was established at Des Moines and Bishop J. Ralph Magee was elected to this Des Moines area including Iowa and South Dakota.

BISHOP J. RALPH MAGEE

Bishop Magee came to Des Moines from the St. Paul area and approval of



his election to the Des Moines area has been evidenced throughout the state. Des Moines is greatly pleased to have been again named as a Bishop's residence. Bishop Magee is deservedly popular here and at the area reception accorded him at First Church, June 26, 1939, he was made to feel our profound satisfaction in that Des Moines is to be his home.

Iowa born; with a Methodist pastor as a father, and a brother the president of a Methodist College (Cornell), Bishop Magee is a wanderer returning to the land he loves. He is a graduate of Iowa Teachers College, Morningside College, and Boston University, with honorary degrees from Upper Iowa University, Morningside College and the College of Puget Sound. He served pastorates in Sioux City, Falmouth, Boston, Brookline and First Church in Seattle. He also served a year as president of Hamline University

while Bishop at St. Paul.

Much satisfaction was evidenced when Mrs. Magee and the daughter, Miss Dorothy, transferred from First Church, St. Paul, and were received into the membership of First Church by Dr. Bacon.

We are proud of our Bishop Magee. Again First Church, with all Des Moines churches, rejoices in that Des Moines is his home.

Ministers and Conferences

Conference Year	Minister	Conference Held at	Presiding Bishop	Church Enroll- ment	S. S. Enroll- ment
1844—	T. M. Kirkpatrick.....	Iowa City.....	Morris
1845—	Joseph Ockerman.....	Burlington.....	Morris
1846—	A. G. Pierce.....	Muscatine.....	Hamline	59	...
1847—	J. Q. Hammond.....	Mt. Pleasant.....	Waugh	136	80
1848—	J. Q. Hammond.....	Dubuque.....	Morris	249	220
1849—	Joseph Ockerman.....	Ft. Madison.....	Janes	168	144
1850—	M. H. Hare.....	Fairfield.....	Hamline	119	...
1851—	Sanford Haines.....	Davenport.....	Waugh	123	...
1852—	Sanford Haines.....	Burlington.....	Ames	126	80
1853—	W. Butt.....	Oskaloosa.....	Scott	103	...
1854—	E. W. Twining.....	Dubuque.....	Morris	121	...
1855—	L. Janes.....	Keokuk.....	Simpson	121	75
1856—	S. P. Crawford.....	Mt. Pleasant.....	Janes	115	...
1857—	G. B. Jocelyn.....	Des Moines.....	Ames	150	103
1858—	G. B. Jocelyn.....	Fairfield.....	Morris	142	116
1859—	E. H. Waring.....	Muscatine.....	Simpson	142	176
1860—	E. H. Winans.....	Indianola.....	Janes	153	125
1861—	E. M. H. Fleming.....	Council Bluffs.....	Scott	157	...
1862—	Chas. C. Mabee.....	Chariton.....	Baker	183	142
1863—	D. N. Smith.....	Winterset.....	Ames	169	142
1864—	S. M. Vernon.....	Clarinda.....	Janes	165	161
1865—	S. M. Vernon.....	Osceola.....	Simpson	232	175
1866—	P. P. Ingalls.....	Boonsboro.....	Ames	302	203
1867—	P. P. Ingalls.....	Des Moines.....	Clark	276	220
1868—	A. C. Williams.....	Council Bluffs.....	Simpson	331	224
1869—	A. C. Williams.....	Indianola.....	Clark	350	200
1870—	A. C. Williams.....	Montana.....	Janes	550	248
1871—	P. P. Ingalls.....	Sioux City.....	Ames	380	250
1872—	P. P. Ingalls.....	Chariton.....	Andrews	190	120
1873—	P. P. Ingalls.....	Winterset.....	Bowman	257	160
1874—	T. S. Berry.....	Des Moines.....	Haven	236	160

Ministers and Conferences—Continued

Conference Year	Minister	Conference Held at	Presiding Bishop	Church Enroll- ment	S. S. Enroll- ment
1875—	T. S. Berry.....	Indianola.....	Merrill	256	170
1876—	T. S. Berry.....	Red Oak.....	Foster	276	200
1877—	T. F. Houts.....	Boonsboro.....	Ames	308	280
1878—	C. S. Ryman.....	Atlantic.....	Peck	325	281
1879—	C. S. Ryman.....	Des Moines.....	Harris	300	231
1880—	C. S. Ryman.....	Chariton.....	Andrews	323	250
1881—	E. K. Young.....	Indianola.....	Hurst	303	245
1882—	E. K. Young.....	Winterset.....	Wiley	535	400
1883—	E. K. Young.....	Clarinda.....	Simpson	585	441
1884—	Emory Miller.....	Red Oak.....	Andrews	580	450
1885—	Emory Miller.....	Des Moines.....	Foss	613	440
1886—	Emory Miller.....	Council Bluffs.....	Bowman	650	425
1887—	A. H. Ames.....	Des Moines.....	Merrill	670	500
1888—	A. H. Ames.....	Creston.....	Goodsell	572	400
1889—	A. H. Ames.....	Denison.....	Warren	519	500
1890—	A. H. Ames.....	Indianola.....	Joyce	600	500
1891—	A. H. Ames.....	Des Moines.....	Foss	625	445
1892—	J. L. Sooy.....	Perry.....	Andrews	682	441
1893—	J. L. Sooy.....	Audubon.....	Mallalieu	833	760
1894—	J. L. Sooy.....	Shenandoah.....	Fowler	842	740
1895—	J. L. Sooy.....	Indianola.....	Ninde	857	720
1896—	E. L. Eaton.....	Corydon.....	Newman	903	686
1897—	E. L. Eaton.....	Guthrie Center.....	Fitzgerald	950	700
1898—	E. L. Eaton.....	Creston.....	Vincent	999	625
1899—	E. L. Eaton.....	Denison.....	Joyce	1045	570
1900—	A. B. Storms.....	Boone.....	Walden	1034	700
1901—	A. B. Storms.....	Chariton.....	Merrill	850	630
1902—	A. B. Storms.....	Jefferson.....	Hamilton	967	575
1903—	E. T. Hagerman.....	Indianola.....	Mallalieu	1022	750
1904—	E. T. Hagerman.....	Atlantic.....	McDowell	975	950
1905—	E. T. Hagerman.....	Osceola.....	Warren	1013	700
1906—	E. T. Hagerman.....	Des Moines.....	Cranston	967	...
1907—	E. T. Hagerman.....	Council Bluffs.....	Goodsell	1042	500
1908—	E. T. Hagerman.....	Clarinda.....	Spellmeyer	1021	475
1909—	E. T. Hagerman.....	Ames.....	Berry	1030	566
1910—	G. A. Scott.....	Perry.....	Hamilton	1030	551
1911—	G. A. Scott.....	Shenandoah.....	Neely	1089	563
1912—	G. A. Scott.....	Boone.....	Hughes	1094	570

Ministers and Conferences—Continued

Conference Year	Minister	Conference Held at	Presiding Bishop	Church Enroll- ment	S. S. Enroll- ment
1913—	John L. Hillman.....	Mt. Ayr.....	Bristol	848	603
1914—	John L. Hillman.....	Atlantic.....	Smith	974	776
1915—	John L. Hillman.....	Des Moines.....	Bristol	1301	950
1916—	John L. Hillman.....	Glenwood.....	Stuntz	1403	862
1917—	R. O. Mathews.....	Indianola.....	Stuntz	1424	981
1918—	R. O. Mathews.....	Jefferson.....	Hughes	1454	1034
1919—	R. O. Mathews.....	Des Moines.....	Stuntz	1505	735
1921—	Herbert Scott.....	Red Oak.....	Stuntz	1550	1060
1922—	Herbert Scott.....	Chariton.....	Stuntz	1525	1336
1920—	Herbert Scott.....	Winterset.....	Stuntz	1716	1152
1923—	Herbert Scott.....	Ames.....	Stuntz	1575	1340
1924—	Herbert Scott.....	Clarinda.....	Keeney	1743	1352
1925—	Herbert Scott.....	Atlantic.....	Anderson	1800	1487
1926—	Herbert Scott.....	Perry.....	McDowell	1828	1328
1927—	E. J. Kulp.....	Shenandoah.....	Keeney	1694	1378
1928—	E. J. Kulp.....	Boone.....	Leete	1662	1237
1929—	James Brett Kenna.....	Indianola.....	Nicholson	1382	1098
1930—	James Brett Kenna.....	Council Bluffs.....	Leete	1513	985
1931—	James Brett Kenna.....	Creston.....	Richardson	1451	666
1932—	James Brett Kenna.....	Des Moines.....	Leete	1472	674
1933—	James Brett Kenna.....	Des Moines.....	Leete	1898	875
1934—	James Brett Kenna.....	Burlington.....	Waldorf	1894	802
1935—	James Brett Kenna.....	Des Moines.....	Leete	1900	731
1936—	James Brett Kenna.....	Des Moines.....	Oxnam	1901	708
1937—	C. Clifford Bacon.....	Newton.....	Hughes	1884	715
1938—	C. Clifford Bacon.....	Fairfield.....	Oxnam	1755	781
1939—	C. Clifford Bacon.....	Burlington.....	Magee	1972	735
1940—	C. Clifford Bacon.....	Des Moines.....	Magee	2026	845

Organization and Activities

Brotherhood

While Dr. Hagerman was universally popular in all departments of the church organization and neglected none of them, it is quite fair to state that the men of the church and the men of the city looked upon him as peculiarly a man's man of the highest type.

Much satisfaction and justifiable pride came to him when the Men's Brotherhood of the church developed into a vigorous, aggressive, purposeful movement, with a numerical strength of strong men running well above a hundred. The movement resulted from Dr. Hagerman's request made to the writer of these notes, to organize a Brotherhood of First Church men. The movement appealed to the men of the church.

Governor Cummins, Governor Clarke, Uncle Henry Wallace, as all Iowans knew him, and many other able men talked to the interested group assembled regularly throughout the winter months over a period of years. It is presumed that the last address ever given by General James B. Weaver was a much appreciated talk at one of the regular bi-monthly meetings of this church group of very active men. This Brotherhood functioned through several years.

At a later date the Wednesday noon meetings of Dr. Hillman's time were the successors to this movement and this noon dinner group served to coordinate the very helpful activities of the men workers of the church.

The Brotherhood was a definitely worth-while organization and functioned towards building the spiritual growth of the church. Churches other than Methodist profited by men's organized movements during those and later years and as a result the church gained in effectiveness.

During the mid-conference year 1909-10 Dr. Hagerman accepted a call to Grand Avenue church, Milwaukee, and Dr. G. A. Scott came from that pulpit to First Church. He had come to the pulpit of First Church following the Indianola Conference in 1903. He had made friends of everybody and in the Conference report of that year the presiding elder, G. W. L. Brown, placed this notation in the Conference minutes: "First Church has probably had the best year in its history. Interest in all departments is maintained, nearly double the amount ever before subscribed for current expenses is on the treasurer's books, and there is a unity of thought, purpose, and effort among those who head its activities that is prophetic of this great beautiful Church which must ever be a monument to the tact, faith, and energy of Dr. Hagerman."

It should be noted too, that after a few years absence, having again established his residence in Des Moines, Dr. Hagerman, much to the delight of every-

body was elected associate pastor of his former church by unanimous action of the official board.

ACTIVITIES OF FIRST CHURCH

Since the opening in 1901 of the Methodist Hospital, just across the thoroughfare to the west, First Church people had been active in its support. They had taken commendable pride and a kindly interest in its progress. Annual Conference reports covering its success came to be more and more favorable and with a training school of eighty nurses, it was functioning splendidly. It was graciously, effectively and skillfully serving the sick.

The Bidwell Deaconess Home next door organized, endowed, and largely supported by First Church folks, admitted its first student body in 1900.

Foreign missions received through First Church nearly \$1,200.00, Home Missions more than \$700.00, and other benevolences were helpfully remembered.

The Church membership was now 1,100, the Sunday School progressively active, the Men's Brotherhood alert and functioning, the League prospering and the entire membership aggressive in church undertakings.

EVERY-MEMBER CANVASS

The every-member canvass as a means of raising the funds essential to meet the current church expenses, the benevolences, and the improvement programs, was inaugurated by Dr. Hillman and has remained as a satisfactory plan for meeting the annual church budget. Throughout these intervening years First Church has maintained its high financial rating and, at this writing still remains, with all bills paid, free from debt and with mention of only Annual Missionary finances from the pulpit.

TO SERVE IS OUR INHERITANCE

As the years have pushed us farther from the date of its erection we have lost none of the deep satisfaction that is ours because of First Church structure and its sightly location. At the 1916 Glenwood Annual Conference, sixty-six church buildings were reported as being located in the Des Moines district. The total value of all was \$644,673. One-fourth of this money value as then reported still stands atop the little hill at Tenth and Pleasant Streets. And this statement should ever remain a part of the above, that in all the satisfaction we have known throughout these years, it has remained coupled with the conviction that an obligation and an opportunity to serve Christianity all about us and Iowa Methodism in particular, has been our inheritance.

Dr. Hillman left our pulpit at the end of the Conference year 1916-17 returning to the Ohio Conference. He again came to Iowa as president of Simpson College in 1919.

Our loss when Dr. Hillman left us, as it had been when Dr. Hagerman left

us, was very great. A well-nigh unanimous vote of our people would be recorded in favor of no pastoral change, were the opportunity afforded them to express their wishes at the time such situations are in the offing. Yes, it is evident that substantially our entire membership parts with our pastors with deep regret.

Dr. Hillman left us with our largest enrollment thus far attained, 1,424 active members, no debt and pleasant memories. A great pastor, a great leader for an aggressive church.

CENTENARY MOVEMENT

Coming out of the freshly budding atmosphere of that beautiful dream, the centenary movement came up out of the dawning and moved, like a blessed pronouncement from above, across the face of the western world. "A Million for Missions" seemed almost like a feeble, faint-hearted battle cry from the Methodist pulpits everywhere as a flood of money came drifting into the hands of the high command, prepared to evangelize the world.

Under Dr. Hillman's leadership six years before, First Church had subscribed to pay off a sixty thousand dollar debt and had burned the mortgage. Financially the church stood even with the world.

First Church membership looked upon the centenary movement as a challenging opportunity, as an appealing need. Why not do for others as cheerfully and as abundantly as, just a little time before, we had done for ourselves. A thorough canvass of the membership placed in the hands of the First Church centenary treasurer, Mr. Wm. Harder, subscriptions totaling in excess of \$78,000.00.

From these available resources First Church board specified that along with the general centenary plan certain substantial, definite, foreign and home missionary undertakings should receive support. For several years Dr. A. M. Linn and later Mr. E. K. Eberhart served as chairman, directing the spending of this fund. Reports of accomplishments have been uniformly encouraging.

From this fund \$1,000.00 was sent each year for five years to the lumber camps of the great northwest and an equal amount to camps in the hills of Tennessee. Smaller amounts were contributed through succeeding years in honor of our war-time pastor, Dr. Mathews. Twelve hundred dollars for some years went to support the work among our southeast Des Moines Italian people. Throughout these years, too, First Church supported a native evangelist in Kingju Province in Korea, who labored with commendable success. Five self-supporting churches are a portion of his reward.

But the major project to which the Board assigned financial support from this centenary fund was and is the Ming Ngie Boys School at Futsing, China, a splendid, successful, educational, Christian school. Into the building for the school First Church put \$12,500.00 and an equal total amount into its support over the

next five years. First Church support of this fine missionary school movement has continued throughout intervening years. E. Pierce Hays, the missionary in charge, and Kwan Pin Lin, the principal, have made encouraging reports on its effective work from our own pulpit.

With continued support to all these and other projects First Church receives reports of encouragement in rich returns.

Our First Church contributions to benevolences were reported at the 1919 Conference as \$11,567.00, at the 1921 Conference \$20,127.00, amounts thoroughly in keeping with the high purpose of those sunshiny days.

METHODIST GENERAL CONFERENCE

Just at this time, too, the Great General Conference of the Methodist Episcopal Church held its 1920 quadrennium in Des Moines, at the invitation of the Methodist churches of the city and the request of the Chamber of Commerce, as extended through its very able secretary, Mr. George Hamilton.

First Church people, as did other church folks, prepared extensively to entertain the Conference and throughout the month of the session, twenty Bishops from the homeland and those serving peoples from far away places, all enjoyed the hospitality of the city. Many guests were in the city, drawn here during the month by the Conference as, too, were many men world-famous in the ranks of Methodism.

Bishop Stuntz in a Conference talk, proclaimed that "Pessimism is yielding to a sane and sunny optimism as abnormalcy gives way to normalcy and the weird, jagged state of the world's nerves changes to the calm of normal health."

RETURNING SOLDIERS

The countrywide struggle to produce munitions of war and food supplies for the army and for shipment overseas and transportation to the battle front, were now abruptly stopped. Instead, every effort turned to creating and finding employment and positions for our First Church and other returning soldiers.

First Church and every other church concerned itself in returning our soldiers to normal vocations and in weaving them into our business fabric. For a long time this proved to be a major undertaking. The hangover from the war dimmed only with the passing years. First Church believes it did well by its returning soldiers.

THE WHITE CROSS

Pride comes to Iowa Methodism as consideration is given to its Des Moines Hospital. The White Cross, through which the Iowa-Des Moines Conference contributes an annual thank-offering, served as a contact medium to place before the Methodists of this district the opportunity afforded through the hospital for

doing for the needy sick a service which carries the commendation of the Nazarene.

Contributions from First Church through the White Cross have for many years been an appreciated help toward making possible this service. It should here be said in fairness to all the seven hospitals in Des Moines that, insofar as financially possible, they also render limitless service in case of need.

First Church, all Iowa Methodism, and the Methodist Hospital are allied in doing good.

BURNS MEMORIAL AND HIGHLAND PARK

Much satisfaction came to First Church people when they were able to lend a helping hand to Euclid Avenue and Burns Memorial churches at a time when they were heavily embarrassed because of their financial needs. This was an opportunity to render a type of home missionary help and assistance was cheerfully granted.

Always interested in doing for others as they are always profoundly interested in pushing forward every helpful thing for the home church interests, the committee leading the Burns Memorial Benefit movement was generously supported by First Church individuals and groups. They had likewise supported the Euclid Avenue church and other parallel church endeavors when necessity arose. Several thousands of dollars went to benefit each of these deserving groups.

W. E. Tone, Wm. H. Kidder, and Ed R. Brown led the Burns Benefit movement and served as the committee to make that church group financially independent and to place it in a position to benefit in a helpful way the rather large numbers they contact regularly.

There always has been a very general and well-grounded belief within the First Church membership, as interpreted by their recorded activities, that by helping others more they in greater proportion abundantly benefit themselves.

John R. Mott and Bishop Stuntz and E. Stanley Jones and other leaders of great uplift forward movements always have been accorded a hearty welcome and have been received with sympathetic attention by First Church people. Liberal support has been accorded to sane undertakings far and near.

CHURCH SCHOOL

Resting upon almost one hundred years of unbroken service in First Church, the church school with ever-increasing momentum still carries on.

Our school had its origin in the group of six girls, one small boy and two or three Indian children constituting the first Des Moines Sunday school class ever assembled. This little group came together in the primitive log cabin home of Benjamin Hoxey, on the north bank of the Raccoon River in the springtime of

1846. It is probable that no Sunday evening sunset of the century has left a more interesting record than the church school of that day.

As noted in an earlier paragraph, there was reported at the Mt. Pleasant Conference in 1847, a Sunday school expenditure for the year of \$19.80. At the end of a dozen years and during the pastorate of Rev. E. H. Waring, with the church almost submerged by the financial stress of those depressing years, the church membership is recorded as numbering 153 and the church school 125. At the turn of the century with Dr. A. B. Storms as pastor, the church membership had grown to number 1,034 with 700 recorded as enrolled in the church school.

Throughout the thirteen years of Mr. Henry Sampson's superintendency, the church school enrollment steadily increased. The year 1925 marks the all-time high in the school enrollment and attendance as reported to the Annual Conference with Dr. Herbert Scott as pastor and J. Frank Yost as Sunday school superintendent. The figures recorded show the church enrollment at 1,800 and the church school at 1,487.

At the Burlington Annual Conference, 1939, the church enrollment, with Dr. C. Clifford Bacon as pastor, had reached the highest enrollment yet recorded in the history of First Church with 1,972 members, 1,807 of whom are active. The church school enrollment with Mr. E. K. Eberhart as superintendent, was recorded as 735.

It will be observed that over a period of eighty-five years, the enrollment in the First Church school did not move far above or below seventy-five per cent of church membership enrollment.

Replying to a personal request for the scheduled purposes and plans for an actively functioning church school, Mr. Frank Dillon has very kindly prepared the following statement which splendidly places on record the Christianizing purpose of First Church school officers, teachers, and pupils throughout its eighty-five years of successful functioning.

"During this eighty-five year period of time, the church school has been a vital Christian character-building force in the lives of those who have been enrolled in its classes. Remembering that 'an arrow warped in the making is never true in its flight,' officers and teachers alike have constantly striven to see that spiritual needs of growing persons are met. Individual teachers have taught classes and worked with pupils to the end that pupils have an opportunity:

To practice Jesus' way of living by meeting squarely situations in every-day living

To learn how to think clearly and to make intelligent choices

To appreciate and make use of the religious heritage which has come to us from the experience of others

To share with others and regard the rights of others
To experience the companionship and nearness of God
To share in the fellowship and the work of the church

Over and over again, as an echo of the expressed desire of teachers, has come the answer from pupils: "I believe in my church school:

1. Because it helps me to develop my best abilities and talents and also helps me to overcome my weak points.
2. Because the fellowship of the school aids in teaching me how to cooperate with other people, so I learn to be a friend of all.
3. Because the study of the Bible reveals to me how much important knowledge there is to learn regarding the facts of life and thus my appetite for religion is made keen.
4. Because the leadership furnished by my church school, both in teachers and officers, serves to guide me in my growth and development day by day, and I can become strong and intelligent in my religious belief.
5. Because by being faithful in my church school I am learning to be faithful to duty, which is one of the important lessons of life."

"Each generation of officers and teachers in the school have reached for and tried to measure the spiritual benefits accruing to pupils. One can almost hear their questions:

Will the pupils be sure to find God there?

Warmth of friendship?

Real teaching and learning?

A crusading spirit concerned with social reconstruction and high living in terms of Jesus' ideals?

Worship?

An opportunity to study topics and problems of current interest?

People with growing minds?

A chance to study the Bible?

A chance to share with the need of others?

An attitude which makes participation in the services of the church real and natural?

An interest equally vital in children, young people, and adults?

The Church school is primarily interested in character, the way persons live in relation to God and to their fellowmen, the attitudes they have toward right and wrong, and the way in which they cooperate with right causes. The following seven objectives listed by the many denominations through the International Council of Religious Education are those which best express the continuous and ongoing effort of First Church school during these past eighty-five years:

1. To lead the pupil into a personal relationship with God

2. To give the pupil an understanding and appreciation of the life and teachings of Jesus, lead him to accept Christ as Savior, Friend, Companion, and Lord, and lead him into loyalty to Christ and his cause
3. To lead to a progressive and continuous development of Christlike character which shall be reflected in the daily life of the individual
4. To lead into enthusiastic and intelligent participation in the building of a Christian community and world
5. To develop the ability and desire to participate in the life and work of the church and the church school
6. To give a Christian interpretation of life and of the universe
7. To give a knowledge, understanding, and love of the Bible and an intelligent appreciation of other records of Christian experience.

The degree to which the school in its program of instruction has been successful is best understood through the fact that eighty-five per cent of all new 'confession of faith' accessions to the Church membership have come through the Church school classes."

This, then, is the high purpose for which our church school so effectively functions and for which First Church teachers and officers throughout the years cheerfully render faithful service.

It is hoped that the modernizing of the church school space and the proper classroom arrangement for the present day departmentalized church school, as is at the present time being carried out, may materially aid in regaining the proportional church and school enrollments, such as prevailed in former years.

Fifty-two able teachers and officers now carefully prepare their work and lead in every helpful way the Sunday average of three hundred in the church school.

THE SUPERVISING INTERNATIONAL, STATE, COUNTY, AND CITY ORGANIZATIONS

It is the expressed belief among informed church school workers that co-ordination of the work of city, county, and state organizations under able leaders, yields a maximum of church school interest, attendance, and growth.

Replying to a request, Mr. Yost kindly outlines the activities of our inter-county, state, and national associations, relationships and activities—all inter-denominational. In substance he tells us:

That the Polk County Sunday School Council of Christian Education, since well beyond 1900, has afforded opportunities for training to our leaders.

That the annual county conventions, continuing through two or three days, have through most sessions been attended by above two hundred, many of them from our very capable teaching corps.

That the Des Moines Sunday School Institute meets one evening each week and continues through six weeks, twice each year. For this work credits are given towards an honor certificate. Leaders from First Church school are often on the teaching corps and above one hundred are always enrolled.

That one week each year for more than fifteen years, there has been regularly a School of Methods, through five successive evenings of four and one-half hour sessions. This work is done under an able leader in church school promotion and education. Many First Church teachers and young people attend among the 350 to 800 enrolled.

That each Sunday school in the county contributes to the support of the County Council, a worthwhile harmonizing body to which First Church school annually gives from \$50.00 to \$750.00.

Under guidance of the State Council functions the annual state convention with 1,000 delegates, the annual Young People's Conference with 500 to 700 delegates, and the State Training School. This State Training School annually convenes for eleven days. It is a four-year course at Penn College, with an average attendance of 200. The Council also conducts on the fairgrounds, by request of the State Fair Board, a church and educational service the Sunday of the state fair.

In all these and other laudable undertakings, First Church school has been creditably and conspicuously represented in their councils, their leadership, and their management.

Then, too, in the International Council of Religious Education, which has for one hundred fifty years given helpful leadership over all America, First Church school has provided in Mr. Yost, a member of its executive committee. At the Columbus Quadrennium of this great body of church school workers, 10,000 delegates rallied in a profitable five-day conference.

Can anyone through any basis of calculation estimate the church value of the First Church school?

The church school stands as almost the one effective church means through which to securely anchor youth through the early teens and carry them into an appreciated church life in after years.

To the First Church school teachers and officers who faithfully serve through the fifty-two Sundays of the long years, must be given the gratitude of every Christian soul. Their appraisal of soul salvation could be evidenced in no other way as it is in this service so cheerfully rendered.

THE EPWORTH LEAGUE

This organization, like the Boston Tea Party, developed out of a great opportunity. The slip of an Irishman's tongue originated the name of "Epworth

League." What Daugherty meant to say at the Cleveland convention was the "Epworth Hymnal and the Oxford League." What he did say was the "Oxford Hymnal and the Epworth League" and from that moment like the sun coming up at dawn of the morning, the Epworth League came full orb'd into the confidence of Methodist youth.

Church young people had for a decade been drawn together in growing appreciation of the effectiveness of organized young people's church work.

The pulpit and the Sunday school always have presented an expressed appeal, with basic essentials to soul salvation, as evolved through the ages and as elucidated, clarified, and confirmed by the Christ. This concept, of course, without especial regard to the age of the suppliant.

But there is a tendency in developing youth to happily coordinate and merge activities. This makes possible a more effective approach and abundantly yields a more bountiful return.

Preceding the creation of the Epworth League, five separate organized groups of Methodist young people with differing names had functioned effectively. A convention to coordinate the work of these several groups was called at Cleveland in May, 1889. At this coordinating Cleveland convention the bewhiskered delegates, very few of whom were young people, prayerfully matured and coordinated the most workable features transplanted from several groups. There came into being at that convention the most aggressive of young people's organizations, the Epworth League.

At the end of seven months at Christmas in 1890, the new League Journal announced that charters had been granted to 1,480 chapters. On the first anniversary of its founding, 1,821 Epworth League charters hung upon the walls of their own church homes.

Five thousand six hundred charters had been granted at the end of two years, ten thousand two hundred after four years, and sixteen thousand three hundred at the end of six years.

The half-credulous church was surprised, elated, and almost hilarious over this newly organized youth movement. It had found a way to realize on one of its most valued assets—healthy, vigorous, purposeful American youth.

First Church Epworth League charter lists two hundred fifty-nine names. Fifty-eight names were on the League rolls at the reception of its charter in 1889 and the movement was happily under way in First Church.

The earliest obtainable First Church League minutes announce a pledge of \$100 to missionary work, \$100 had been paid to the hospital, and \$100 had been passed to apply on the church indebtedness.

In 1906 the first \$333.33 payment was made on the \$1,000 pledge to the new

church building fund and the entire pledge was promptly paid in full. At this writing, August, 1939, a pledge of \$250 has just been made to apply on the restoration of the temple. In the last ten months its activities have called for an outlay of \$425.00, but as stated in another paragraph, moneys expended by these groups are not a means by which to estimate the measure of their effectiveness.

Those uniting to form the First Church Epworth League in 1889 were overtaken by the passing years and in 1925 a younger group united, forming the Oxford League. This Oxford League is the present-day active group in First Church, being the successor to the 1889 Epworth League, the membership of which have now stepped aside.

One hundred fifty members now on the League rolls are represented at each Sunday evening service by an average of seventy-five who regularly enjoy the work together.

Over this half century, the outlook of the Epworth League has all the while been broad, inclusive, and purposeful. Every department has functioned creditably throughout the years. Returns to the church in strong, active members is the answer to organized, well-directed youth. The Epworth League, country-wide, is the answer to prayerful purpose.

PRAYER BANDS

Coming over from the last century Young People's groups other than the Epworth League had regularly met at 9:45 preceding the church services on Sunday mornings. These were the Young Ladies' Prayer Band and the Young Men's Prayer Band. Their purpose was, "Essentially a song, prayer, and experience meeting all woven into one grand symphony of love for the Master and for each other. No speeches are permitted." They announce that "Membership in the Band broadens the mind and cultures the heart," and to that end they worked effectively.

Mr. H. C. Harris at this time conducted a Tuesday evening prayer and class meeting and Mr. L. M. Mann supervised the three o'clock Sunday School services; the regular Sunday school assembling at twelve o'clock.

They had too, at that time, a Holiness meeting on Sunday afternoons.

DAY OF REST

The Sunday church activities as scheduled at the turn of the century moved forward like the hour hand of a clock: "9:30 a. m., class; 9:45, Young Men's Prayer Band; 9:45, Young Women's Prayer Band; 10:30, public services; 12:00, Sunday school; 3:00, Sunday afternoon Sunday school, L. M. Mann, Superintendent; 3:00, Holiness meeting; 4:30, Junior League; 6 15, Epworth League; 7:30, public worship. Who named it a "Day of Rest?" Add to this Mr. H. C. Harris' Tuesday evening class at 7:30 and the Wednesday evening prayer meet-

ings; activities of the twelve divisions of the ladies visiting committee; the monthly suppers; the W.H.M.S. "now in its 20th year;" the W.F.M.S. organized in 1868; the Ladies Aid meeting every Thursday, and the Queen Esther H. M. Circle. These well-directed activities were enthusiastically supported. Such an outline was the schedule of First Church activities at the turn of the century. A somewhat less strenuous routine prevails at this date.

FOREIGN MISSIONS

Foreign missionary needs and foreign missionary possibilities and foreign missionary appeal, had willing listeners among the very early Methodist women members at the little brick church half a block south of Walnut on Fifth Street facing west.

In the busy months of 1870 this First Church auxiliary of the Woman's Foreign Missionary Society moved into line in support of the national organization and since those post-war days, missionary work in other lands has been a major interest in forward-looking First Church.

The Methodists of five other states united with the Iowa church workers to form the western branch of the national movement and several First Church women, always active in this commendable work, served as officers in this interstate organization. The names of women for long years active in this national branch would read like a roll call of First Church women workers in 1900.

These include Mrs. M. E. Orwig, Mrs. C. C. Mabee, Mrs. B. M. Gatchell, Mrs. E. K. Stanley, Miss Elizabeth Pearson, officers from two to twenty-five years, and Mrs. W. W. Ainsworth, who after fifty-six years in this service, is certain she must still carry on. Her daughter, Mrs. W. H. Kidder, is, too, equally as engrossed in the work. Both of them served the society faithfully and effectively through many years.

In later years, too, Miss May Villa Patten, Mrs. C. F. Patterson, Mrs. E. K. Eberhart, and Mrs. J. A. Goodrich have, as presiding officers, pushed the work forward with continued success.

Mrs. Alice Tone Wells, presiding through these recent years, reports a broadening of the field of labor and an intensified interest in all field work. Mrs. Martin Schmidt, the efficient treasurer of the society, reports all dues paid and more than \$1,000.00 cheerfully given to the support of the faithful workers in foreign fields.

For more than twenty years, too, Mrs. Hagerman has worked for field support and succeeded. Foreign missionaries, schools, colleges, and hospitals have profited from her especial efforts in amounts reaching \$800.00 annually. This is a totally inadequate means, however, by which to estimate the measure of her helpfulness.

Consecrated young people have gone from First Church into the foreign missionary fields and thus have placed their lives in the service of the Master.

MISSIONARIES FROM FIRST CHURCH

Miss Edith Sweet served in India. Dr. Charles Gillette served as a medical missionary at Pagoda, Anchorage, China. These names stand out like the names of heroic young soldiers gloriously returning from victorious struggle to preserve their country.

As a measure of deliberate self-effacement from past pleasures, prized friendships, sacred home ties, there is nothing that so abruptly and so brutally changes the trends of one's life as when a missionary steps aboard a boat and sails away over strange waters. And yet, with hearts full of love for His mission among men, Miss Sweet and Dr. Gillette and hundreds of others inspired from the same high motives, pushed out into the great unknown to do His bidding as they came to know it.

Dr. Charles Gillette of First Church was sent to his far-away field by the congregational group as were a host of other young medical missionaries. He possessed the same deep longing to benefit the spiritually and physically needy and to carry the message where the opportunities are without number.

First Church Foreign Missionary Society annual contributions to build up and support this field work have at times passed above \$2,500.00. This is but slight evidence of the deep interest permeating the work for three score years and ten.

The recent serious depression years have lessened the giving but not the long time enthusiasm in their ennobling undertakings. The one hundred twenty-five members, more or less, have commendable pride and deep satisfaction in the fact that their efforts over the years have carried spiritual and moral uplift to more than nineteen far-flung countries of the world.

HOME MISSIONARY SOCIETY

Not half a dozen members now active in First Church can remember a time when the First Church Woman's Home Missionary Society was not functioning and building toward a great, effective, purposeful church organization. Sympathy for the needy and relief for suffering mankind dominate the better elements of the human soul and akin to this, is the deep longing of Christian people that others shall come to know the way.

From the organization of the First Church Woman's Home Missionary Society in 1890, up to the present day with a membership of one hundred twenty-five very active and devout Christian women, every possible uplift effort has been made in the home field work.

Home missionary work and Deaconess work merge happily together. In First Church the vigorous development of the one carried with it the very early call for the other and two years after its organization the First Church Home Missionary Society inaugurated a movement to establish in Des Moines a Deaconess Home.

Three hundred dollars were raised following the initial Deaconess movement meeting at the close of the society's second year and Miss Julia Howard, a Deaconess from Washington City, came to serve First Church under Dr. Sooy, Pastor. Many others have served in that position and have accomplished much, especially among the young people.

A city-wide movement embracing all Des Moines Methodism was organized and a Deaconess Home resulted.

A small rented house on Center Street, dedicated as a Deaconess Home by Bishop Fowler in January, 1893, was outgrown after three years, at which time the previously mentioned Bidwell bequest enabled the Deaconess Home Association to acquire the property at 1155 Ninth Street. In 1896 this became the Bidwell Deaconess Home, a city home for graduates from other Deaconess Schools.

One lone Deaconess student constituted the student body in January, 1900, in the newly established Deaconess Training School but, within a few months, Deaconess students overflowed the home capacity and the Iowa Methodist Hospital contributed the use of a building situated where the east wing of the hospital now stands. For a time the training school functioned in that location under the principalship of Mrs. Helen I. Benson.

An eleven-room addition to the Ninth Street Home was made possible in 1904 through many gifts received and then Mrs. Theodore Gatchell paid half the purchase price of the lot next adjoining the home and loaned to the Society money to complete the purchase. Dr. E. L. Eaton, Dr. A. M. Linn, and Dr. A. E. Griffith served as instructors in the school with Mrs. Benson. All the while, the school increased both in student numbers and in the thoroughness of its work. Through the union of the Bidwell Deaconess Home and the Deaconess Training School the Deaconess movement advanced rapidly in effectiveness as the classes continued to increase in numbers, under the supervision and guidance of Dr. Griffith.

Justification for an enlarged home was soon evident and by 1922 enlargement became imperative. A financial canvass of surrounding Methodist territory made possible the erection of a new and much larger building and in February, 1923, the beautiful and commodious Deaconess Home across the street from First Methodist Church was completed and occupied.

Throughout the years since its inception as a Deaconess Home in 1893 and as a Deaconess Training School in 1900, trained Christian young women graduates from this school have faithfully functioned as deaconess parish workers and many have filled important positions in the home missionary fields. They have served creditably among the nine hundred deaconesses working in the home fields of our forty-eight states, Alaska, Hawaii, and Puerto Rico.

The Des Moines Deaconess Home reached its maximum in numerical strength and effectiveness under the superintendency of Dr. Griffith, 1923 to 1928, and

then after thirty-eight years of local coordinated deaconess activities the National Home Missionary Society determined it advisable to combine this school with the Kansas City Deaconess Training School and in 1931 the Deaconess students transferred to that institution.

This student transfer left the local Deaconess Home unoccupied and this splendidly located \$300,000 brick building just to the east of First Church was immediately converted into a National Esther Hall. With the splendid opportunity thus at hand, no finer purpose could have been chosen.

Esther Hall, a fine, thoroughly Christian, uplift movement, functioning in the interests of lower income girls, throws about the eighty-four girls fortunate enough to be admitted there, a wholesome supervision and a homelike influence. To these employed girls, this wholesome supervision is an asset surpassing even the extremely modest charge made for the fine rooms in which they are housed.

Girls of any denomination or of no denomination, with an earning of less than \$85.00 per month, may be admitted; those with the lower incomes paying \$5.00 per week for board and room; the rate increasing up to \$7.00 per week for those with the larger incomes. Girls earning more than \$85.00 per month must relinquish their rooms.

Mrs. J. M. Williams, the very gracious superintendent, with a staff of seven, has a full house all the while with a perennial waiting list.

Many of these girls are in the Sunday morning audience at First Church, the Epworth League and the church school.

Three Esther Halls located elsewhere are like the local Hall, nationally managed and eleven are Conference controlled. All render a great service for the communities in which they are located.

There could be no more commendable undertaking than this definitely creditable work of providing a supervised home for lower income girls, a work organized, managed and supported by the Woman's Home Missionary Society.

Then, to this benediction to working girls, there is added the cheery, homey, moral atmosphere that emanates from a healthy group carefully supervised by one who glories in her work and does it well all the while. Such is the influence of Esther Hall.

But to this, as listed by Mrs. O. V. Moon, must be added, "Home maintained and schools for young people of seven racial groups, hospitals, Deaconess Homes, settlements, homes for self-supporting girls, rest homes for retired workers, kindergartens and daily vacation Bible schools, immigrant work at the ports of entry, training schools for missionaries and deaconesses and many other types of work," all vitalized and supported by the Woman's Home Missionary Society. This is a splendid record of a self-sacrificing group of women.

LADIES SOCIAL UNION

The story of the Ladies Social Union in First Church spiritual and physical betterment runs parallel to the story of the Mayo Clinic in medicine. Faithful church women workers struggled with the problems and met the needs in its earlier years, and just within the turn of the century, the records tell of Mrs. (Dr.) Hagerman being elected president and taking over the work from the very able hands of Mrs. L. M. Mann.

No record of the undertakings, the labors and the successes of the organized ladies' movements prior to that occasion has been found, although appeal had been made to the organized Ladies Aid to help pay for the pipe organ when installed in the old Ninth Street Church in 1881.

They stated that "We must know each other better. We must do what we can to strengthen the social bond." Moneys earned were largely devoted to church and parsonage needs.

The Ladies Aid functioned as a Thursday afternoon sewing society partly for the purpose of placing funds in the society treasury. Eight hundred dollars was paid to the newly established hospital. That contributions were made to other worthy causes can not be doubted.

Mrs. Hagerman, although now less active, is happily remembered in the Ladies Aid and the Ladies Social Union work as having been a great leader and organizer of helpful church activities.

The ten divisions into which, for convenience, the Union was reorganized have, at least since the adoption of the 1906 By-laws annually undertaken to raise an agreed upon sum of money as their fair portion. The loyalty with which this self-imposed and often burdensome assignment has been regularly accomplished is a credit to their organization and their purpose and is distinctly a compliment to the faithful individual workers.

They seem to have developed early the perennial habit of raising annually from twelve hundred to two thousand dollars. It is worthy of comment, too, that this money, cheerfully accumulated, has always been judiciously expended. Aside from kitchen equipment, parsonage, and church furnishings, these moneys seem always to have been utilized to some special, definite purpose. As late as 1920 the Union commendably refused to permit the funds raised through their organized efforts to be turned toward balancing the church budget.

The Social Union has repeatedly subscribed heavily to church construction, improvement and equipment.

When the present temple was planned in 1906 the Social Union subscribed \$5,000 to the building fund; having promptly paid that generous pledge in four years, they again subscribed a like amount and at the end of another four years had liquidated the second \$5,000. At this time Dr. Hillman found a \$62,000 debt

pressing down upon the congregation and another \$5,000 was assumed by the Ladies Social Union as that debt was liquidated and in four and a half years it, too, was cheerfully paid.

About that time, too, under the leadership of Mrs. C. F. Pye, \$1,500 was given to Simpson College and a \$2,000 need to furnish the parsonage was presented and promptly met. Following this a \$4,000 pledge to the centenary movement was made and in five busy years was paid in full. Then the organ repair bill of \$1,200, and \$280 for audiphones for church listeners with faulty hearing, and liberal sums to furnish a room at the Y.W.C.A. and to publish a church directory were given.

These financial accomplishments tell the story of the major money undertakings of the perfectly functioning First Methodist Church Ladies Social Union up to the purchase of the Beautiful Fortieth Street parsonage in the spring of 1932.

It must be recorded, too, that the achievements of any strong supporting group must rest upon the healthy condition of its finances. For sixteen years Mrs. C. W. Lyon as the society's treasurer, stimulated a steady income, maintained a high credit and a balanced budget for this very active organization. Others equally faithful and efficient served through the years and Mrs. Martin Seltzer at the present time has the finances happily in hand for the restoration subscription recently assumed.

SOCIAL UNION BUYS PARSONAGE

For some years the problem of a suitable parsonage had been in the thoughts of First Church workers. The Ladies Social Union, always aggressive in worthwhile church undertakings, evidenced a definite and very general belief that a suitable parsonage, creditable to First Church and favorably located, should be erected or purchased.

As has always been their habit in similar situations, they frankly discussed this need at their organization meetings and from Mrs. R. J. Baird, the very capable president of the Union for four years, 1931 to 1935, we have here briefly told and clearly set out the acquiring of the beautiful First Church parsonage.

"On January 14, 1921 at a meeting of the Ladies Social Union of the First M. E. Church, it was moved by Mrs. G. A. Huffman that a thousand dollars be put aside for the promotion of a new parsonage. The motion was carried and from time to time moneys were added to this initial amount until the fund became three thousand dollars.

"On September 10, 1928 Mrs. C. F. Alt presented the matter to the Social Union of using the amount on hand for a parsonage. A committee was appointed to confer with the Official Board. The Board discouraged the proposition, as many of our people were becoming apartment-minded and were not in favor of a Church-owned parsonage.

"The matter was dropped until 1931 at which time Mrs. Baird was elected president of the Social Union and again proposed to the Board and the Social Union that we buy a church home for the pastor. After much discussion for and against, a committee was named composed of three members from the Board and three from the Social Union to purchase parsonage. The L. H. Bush home was purchased on April 1, 1932 at a cost of \$9,300.00 with \$3,000.00, our savings account, as down payment. We received gifts in addition totaling \$2,000.00.

"One thousand dollars was received from Mr. Henry Harris, \$250.00 from the Brownie Class, as well as gifts from Mr. Tone, Mrs. Wells, Mr. Aldrich, and others. The Ladies of the Social Union assumed the balance of the debt.

"Between the years 1931 and 1935 the debt was reduced to \$2,000.00 and the loan was amortized; the Social Union to pay \$600.00 per year until the debt was paid.

"Mrs. C. F. Alt was president June 1935-1937. Mrs. J. A. Goodrich became president in June, 1937, at which time the debt was \$912.73. During the year 1937-38, the balance of the loan was paid and the mortgage and notes released by the Bush Estate.

"At the time of the purchase of the property, in addition to making the initial payment the Social Union expended something like \$500.00 on redecorating and putting the property in condition for the pastor's home."

And thus is told the story of the purchase of our First Church pastor's home, a commendable undertaking, conceived by the Ladies Social Union, the property rehabilitated and the deed turned over to the church trustees by this organization.

To what degree would a Methodist Church accomplish its objectives without a well-organized and happily conducted Ladies Social Union—such a Social Union as the one always active in First Church and now efficiently functioning under the leadership of Mrs. Earl E. Smith.

But these notes tell only in rough outline the story of the financial effectiveness of this organized group of First Church women workers with particular emphasis upon a time within the memory of many members still active.

An estimate of the work of the Union arrived at only through the reading of these notes would be a prejudiced judgment because of the distinctly financial trend of the activities herein noted. This, however, covers but one phase of their functioning.

Article 2 of their 1926 Constitution reads, "The object of the Society is to unite its members in the bonds of Christian sympathy and by united effort to raise funds to aid in extending the work and influence of the home church in the true Christ spirit."

In keeping with these purposes, they have held Church social afternoons, and social luncheons and home social gatherings and, frequently, especial banquets,

bazaars and dinners. They have dined Bishops, entertained the great general Methodist Conference, entertained state teachers, fed state farmers, run rummage sales, held May parties and picnics in the open parks, and sent Thanksgiving baskets. They have furnished flowers for the pulpit. One division made 400 church calls in three months. All the while they are looking about for more helpful things they may do cheerfully and well. To the Ladies Social Union there must come deep appreciation from the entire Church.

Upon the shoulders of loyal women workers always fall the assignment of doing or supervising the physical work essential to frequent dinners, banquets or entertainments.

It is desired to tell here briefly of a First Church faithful, tireless, woman worker, typical of a group of women who are always doing for the church.

It is the purpose to select, almost at random, just one, definitely typical of the large number functioning regularly in the Church's social activities over the thirty-three years since the writer came to know it.

Over several years, the day of the banquet and often the day before, found this loyal church worker with a group of equally loyal volunteer helpers about the church dining room doing the things essential to success.

Over the years these banquet occasions with their perfect functioning came to be looked forward to as a privilege accorded the friends and the members of the church. Perfection in details and arrangements always prevailed.

Frequently she and her helpers were asked by the chairman of the evening to come in before the assembled listeners that they might receive the hearty applause gladly accorded them because of the splendid service cheerfully rendered.

And what has been said above of Mrs. Charles W. Howell might have been said about many in that day and may equally well be said about many who so loyally serve in like situations today.

We pray when in after years occasion shall come that others of our faithful women church workers now active shall be called, the official board will want it placed of record for them, as on December 5, 1932, it was recorded of Mrs. Howell, "The hour when our long time co-workers, our associates and our friends can be laid away without the pangs of sorrow never comes."

There is always a very close coordination between the women workers of First Church and the church board. Through the long years we of the church board and all the busy women workers about the church mingle and have our companionships and wish each other well. Then from out of the great beyond there comes the call, and sorrow and tears and broken hearts fill the homes of the ones we have come to love and call our friends and our own.

We look about and all too many empty chairs tell the sad story of friends no longer with us. These friends were uniformly strong, congenial, companion-

able, a changing group that through the years formed the official board and worked happily together, upheld our pastors and added to the strength and betterment of every worthwhile church movement.

To do fine things and render helpful service in a quiet unassuming way always seems to be the delight of First Church loyal Christian women. When the time comes that they must leave us, each in turn is sorrowfully missed just because of what she has been. The record of her doing remains.

ALL WOMEN'S SOCIETIES COMBINED AT THE KANSAS CITY UNITING CONFERENCE

The Woman's Home Missionary Society, the Woman's Foreign Missionary Society, the Ladies Social Union, and the various organized women's groups of all Methodist churches, north and south, at the great Kansas City Uniting Conference in 1939 were combined under the inclusive title of "The Woman's Society of Christian Service," and now under this all-inclusive title the actively functioning Women's Christian Societies of the Methodist Church, countrywide, are united and, as always, faithfully carrying on.

THE FINANCE COMMITTEE

It is desired here to commend the First Church finance committee and their co-workers on their fixed habit of attaining their goal each year in the annual canvass for funds to meet the budget.

At the official board meeting at the beginning of every fiscal year the various church committees and groups are supposed to present to the official board or the finance committee their presumed financial requirements for the coming year.

Studiously taking into account every expense item thus presented by the various church committees that should or must be provided for, the Board frankly discusses the several items and the total of the amounts agreed upon is then asked for by the committee. The "every member" canvass to meet this budget is then vigorously and thoroughly made and each year the Annual Conference report carries the announcement, "No indebtedness; bills all paid."

To safeguard against promiscuous, unprovided for, and sometimes thoughtless spending, there has for years been upon the records the following motion, "Items calling for an expenditure of more than ten dollars, shall be first submitted to the finance committee and shall carry its approval before being presented to or acted upon by the official board." Bills carrying the OK of the finance committee are promptly paid by the church treasurer.

The above wise provision has been found to be an effective safeguard in preventing unprovided-for expenditures amounting to sizable totals from becoming burdensome to the treasury or unbalancing the budget. Under the energetic leadership of its succeeding chairmen, success has been attained. The following

men have served as leaders in this hard task: R. J. Baird, Otis Moon, Ed R. Brown, W. E. Tone, H. E. Aldrich, John Hughes, Rolfe Wagner, and James Burrows, the present chairman.

The official board has frequently expressed its gratitude to its finance committee because of the uniformly successful functioning.

CHOIR

Our superior church music is greatly appreciated by the membership. Gifted voices, after prolonged and faithful study, furnish a cultural and delightful addition to our services.

The solo work and the work of the choir and the organist at First Church have always been superior. This fine situation came down to us as a tradition from out of the past and has so uninterruptedly been our good fortune that we have accepted it as our birthright.

Capable soloists, carefully trained choruses of from twenty-five to fifty voices, all under the leadership of able directors, have been definitely effective at First Church.

A balanced church service includes, in part, selected music well interpreted, and graciously rendered. Appreciation by our people has always served to encourage the director, the soloists, and the choir.

The original movement towards an organized church choir appears to have been sponsored, endorsed, and organized by the Epworth League. Sixty-five League members signed with the organist director, Charles Keeler, agreeing to report each Thursday evening for rehearsal. From this initial movement developed the splendidly effective choir of today.

Throughout the years those serving as directors and soloists have been almost as uniformly artists of distinction as have our pastors been men of rank and ability.

No record comes down to us of the choir work and the soloists of earlier years, but at the Ninth Street church Charles Keeler at the organ and Cornell Keeler as director are favorably remembered by the few remaining members who regularly attended there when that was the First Church home.

After 1900, members of long standing will happily recall at the organ Irma Day Van Arsdale, Mrs. J. S. Barnett, Dean Brown, and Evelyn Tallman. Of course we are now extremely well served by the genial, capable, and courteous Max Hodges.

As soloists, too, were the long-time favorite Fannie Wilkins Ryan, Ada Blakesley, Tyne M. Buck, Jack Campbell, Joel Carlson, Mrs. Keeler, Metta Hill, Daisy Binkley, Margaret Moss, Harry Jacobson, our present-day appealing Kathleen McCoun and other able and talented soloists who served through the years. These

singers were supported all the while by a wonderful chorus, willing and capable.

First Church has been fortunate in the artists serving as directors of music. Mr. Bush and Mr. Proctor and all those deeply interested men who, in like capacity have served to build up our musical programs, have exercised extreme care in selecting able choir directors. These include Cornell Keeler, Frederick Vance Evans, Harvey Davis, and our present-day exceptionally able director, Dean Gould. With each of these it was but natural that choir work would be superior.

Because of the very great support coming to a pastor through the work of a good choir well directed, it has been always possible to fill the First Church choir with deeply interested music students, some from First Church young people and some from the music schools in the city. A present day average in the choir of thirty-five, with capable soloists, all under the able direction of Dean Gould, places the church music in an ideal situation.

FIRST CHURCH USHERS

The worthwhileness of a gracious "Good morning" by the host is an asset that may cling to the memory for years. It was said, "It is worth a trip down to First Church just to be ushered to one's seat by Mr. Bush."

Twelve or sixteen ushers out of the thirty or more on Mr. I. R. Stubbs' list are doing each Sunday morning a service for First Church that makes it easy for strangers to come again. This graciously performed service of seating the congregation is a standing invitation for visiting church people, to return again and bring their letters with them, thus making this their church home.

Of course the membership as individuals should be more genial and strangers should be made to feel very welcome by the church people. Leading in this friendly spirit are Mr. Stubbs with his faithful floor men graciously serving to make every one at ease with his neighbor and to make all of them good friends of the First Church.

This is a splendid contribution, essential and superior.

KANSAS CITY UNITING CONFERENCE, APRIL 26 TO MAY 10, 1939 SLAVERY AND THE SEPARATION

The institution of slavery left a trail of friction, discord, sorrow, bitter strife, and sectional hatred across the face of the American continent from colonial days when, because of agricultural needs, it was engrafted upon the Southern colonies. It continued and permeated down through every strata, fibre, creed, and sect in the life of the American Republic. Its damning influence survived as a dominating curse up to the days of the Spanish-American war when soldiers from the North and the South mingling together, forgot their longtime differences.

For two centuries it wrecked the idealism and warped the thinking of a people, longing to be rationally humane and struggling to establish freedom.

It set up a wall across the continent as fixed as that against the Mongols, with absolute right upon the one side and absolute wrong upon the other, the justice or criminality of the issue being irrevocably fixed by whether the jurist was born north of the Mason and Dixon line or south of that impassable barrier to national accord.

When the slavery issue broke the cohesiveness of the Wesleyan faith in America, it erected two Methodisms where one had abundantly prospered before. At the 1844 General Methodist Conference a resolution of northern origin asked that Bishop Andrews, because he was a slave owner, should no longer function as a Bishop of the Methodist Church.

Feeling developed and, following that incident, a Conference of Southern Methodists was called. From the disunion pronouncements passed by that Conference the Methodist Church South was proclaimed in May, 1845. Complete cleavage between Methodist Episcopal Church and the Methodist Episcopal Church South resulted, endured and remained effective up to the affirmative action by the great Kansas City Uniting Conference April 26 to May 10, 1939.

DES MOINES METHODIST UNION

In Des Moines there are now just a dozen Methodist churches with a total membership of somewhat over eight thousand seven hundred.

Each Sabbath morning they assemble and worship in properties with a total value near three-quarters of a million dollars. It is fair to state that Methodists in Des Moines have exerted from the days of the earliest of the pioneers a continually helpful uplifting influence.

Being the earliest organized church group at the Racoon Forks, there has been an unbroken advance among Methodist workers in movements helpful to Christian living and community betterment.

First Church members together with all Des Moines Methodists are proud of this inheritance and all the while prayers are offered that Methodist undertakings in the future may continue even more effectively.

Des Moines Methodism coordinates its activities through the guidance of the Methodist Union. This City-wide movement had its origin in the Des Moines Evangelical Association of twenty years ago. Missionary movements and evangelistic projects, concerted needy church assistance and commendable undertakings have the guidance and support of this deeply Christian group.

Throughout the years First Church has been active in the promotion, the support, and the guidance of this uplift movement. Mr. E. K. Eberhart was a long-time president, after which faithful service he has continued to serve as its treasurer.

Ed R. Brown as president during recent years has been deeply interested in

further coordinating the continued and deeply helpful work of the Union.

Since the inception of the Emanuel Church building project the Union and its strong supporters, under the vital leadership of Mr. Brown, have been vigorously directing toward completion that most recently organized of Des Moines Methodist Churches.

The Union was interested in Epworth Church and its prolonged financial troubles and at a later date it was especially interested in Jordan Church to which, together with its parsonage, the Union still holds the title.

Mr. Will Kidder, E. K. Eberhart, Otis Moon, Ed R. Brown, and a number of other First Church men together with a strong group of Des Moines, Polk County, and other church workers are always interested in this constructive Methodist Union and it has the support of good people everywhere. It is at this date vigorously functioning in constructive work and all the while with the encouragement and guidance and approval of district superintendent Goodwin and Bishop Magee.

SENTIMENT TOWARD CHURCH UNION

The Methodist Protestant Church had resulted when a group slipped away from the original Methodist body in 1828.

Many great religious leaders in these three divisions had, through recent decades, longed for, prayed for, and strived for a uniting of these three branches of the great church; such a union as was effected among the several Methodist groups in England as Albert Hall in London, 1932.

Constantly planning and working toward this accomplishment were Bishops Moore, Mouzon, and Hendrix from the Church South, Bishops McDowell, Cranston, and Hughes of the northern branch of the church, and from the Methodist Protestant group Dr. Lewis and Bishop Strawn. Working with these were other strong men, many of them. As a result of these years of effort and planning, came the great Kansas City Conference. Throughout all these trying years First Church and all Methodist churches felt a keen interest and gloried in the complete Conference success.

NUMBER OF BISHOPS IN THE THREE GROUPS

Inserted here is a note from Mr. Fred Huebner, a delegate to the General Conference at Columbus in 1936. Mr. Huebner was elected at the Columbus Conference as a member of a committee appointed by that Conference to do the preliminary organization work, co-ordinated at Kansas City with that of the other two groups into the great church union, as adopted by the Kansas City Uniting Conference.

Mr. Huebner writes, "The Uniting Conference began April 26, and closed May 11, 1939. Of the Bishops in the Uniting Conference, thirty-two were

Bishops of the Methodist Episcopal Church, twelve of whom had been retired and still retain that Conference relationship, and in addition thereto, there were nine Missionary Bishops of the Methodist Episcopal Church. Nineteen of the Bishops of the United Church were Bishops of the Methodist Episcopal Church South, seven of whom held retired relationship. The Church South made no distinction between missionary Bishops and the Bishops assigned to this country. The Methodist Protestant Church had no Bishops but at the time of the union two Bishops were elected from the membership of that church.

"At the time the union was consummated the membership of the Methodist Episcopal Church was 4,296,288, the membership of the Methodist Episcopal Church South was 2,725,954, and the membership of the Methodist Protestant Church was 191,595.

"In the Uniting Conference there were 900 delegates, 400 of whom were elected by the Methodist Episcopal Church, 400 by the Methodist Episcopal Church South, and 100 by the Methodist Protestant Church."

CONFERENCE DELEGATES

This assigning of the number of conference delegates to the three individual uniting groups was based on good-will and was not at all arranged in proportion to the relative number of lay members in the three uniting groups.

This very fortunate assignment of the number of delegates among the groups was purposely carried through by the workers doing the preliminary organization work for the numerically stronger northern group. It was recognized and graciously appreciated by the other groups as an evidence of high purpose.

At the close of that memorable Conference the Methodist Protestant Church and the Methodist Episcopal Church and the Methodist Episcopal Church South now stood united before the world, proclaimed as the Methodist Church and the gaping wounds of ninety-four years, were evidenced only by fading scars dimly traced across the memory.

Thirty-five Bishops, together with ministerial and lay delegates meeting every four years, now constitute the governing body of a united Methodism. This forward-looking church movement involves more than seven million members.

Items of General Interest

Missionary to Des Moines

Since the Raccoon Forks rested so far out upon the fringes of civilization and the needs were so fixed and definite, a missionary minister, Rev. B. H. Russell, journeyed out this way and functioned for a few months in early 1845.

The Rev. Russell must have been a very busy and deeply faithful man. He was a circuit rider typical of the long-distance, pious parish servants, functioning away out on the frontiers. This deeply religious group of spiritual rough riders charged the forces of evil in the open and behind the barricades and placed every shade of unrepentant sinners all in one bunch, just without the gates and left them there, very uncomfortable.

Rev. Russell's assigned parish included the counties of Polk, Madison, and Warren, the north half of Marion and the south half of Jasper, Boone, and Dallas. Just a few well prepared sermons would have met his annual requirements.

The cabin home of Rev. Rathburn served to house Rev. Russell's pulpit efforts at Raccoon Forks. Following his departure to work in other communities, Rev. James O. Ranier is recorded as having functioned during a few short weeks in like capacity.

CIVIL WAR

The Civil War was now at its climax in bitterness, viciousness, and devastation. The annual Conference at Clarinda in 1864 had, "Resolved that no slave holder shall be eligible to membership in our church, when the laws of the State will admit of emancipation and permit the emancipated slave to enjoy his freedom."

The close relationship of the earlier years between the Church South and the Churches of the North had collapsed. The expressed anti-slavery feeling in Des Moines was equally bitter with that of other northern groups. The collapse of McDowell, McClellan, Burnside, and Hooker had left the nation depressed. The three terrible days at Gettysburg had been followed by months of inaction. Then came the Wilderness campaign. The smoke of battle still hung above the bloody trenches of Cold Harbor as the peal of the church bell again called the faithful Methodist group to Sunday worship in their recovered Fifth Street church home.

Crepe upon the doors evidenced the deep sorrow and the broken hearts because of lost soldier boys. But even then some satisfaction must have been felt by this group of earnest Christians as they assembled again within their own Church home.

After paying out \$5,059.00 to recover and rehabilitate the church and with \$67.65 still in the treasury, as shown by the minutes of the trustee board on June

27, 1864, the Methodist organization was again able to face a brighter outlook and center its energies on essential development and purposeful Church work. Two hundred and forty-two subscriptions, ranging from \$5.00 to \$250.00 had lifted the burden and enabled them to face the world with confidence.

The names of only one hundred sixty-five full members were now on their records. One hundred sixty-one now regularly attended the Sunday school with twenty-four teachers. They paid their pastor a salary of \$403.00 for the year and provided a parsonage. Progress was being made in a city now grown to 3,733 population, but the load was heavy.

The demand for the church auditorium for promiscuous entertainments was occasion for exercising rare judgment. It was "Let for one evening to the Masonic Society for a lecture," but lectures by a Spiritualist proved unsatisfactory. The minutes report, "Resolved that the board of trustees disapprove of the manner in which the lectures of Mr. Leland have been conducted and that a committee of three be appointed to request him to relinquish any agreement for the further occupancy of the church."

These recorded actions by the trustee board, harmonize with the views and conventions as frequently expressed with much positiveness in the recorded Annual Conference and church minutes of those troubled years.

The Des Moines Conference recorded in these early days its deep concern that "Our country is now involved in the evils of Civil War, etc." "But, though we thus speak, we can not resist the conviction, that the calamities now involving our country, are a distinct manifestation of the Divine displeasure against us, on account of our National sins; and that we should repent and forsake them, lest they involve us in utter ruin. And as our President has issued a proclamation designating a day of fasting and prayer, we would recommend to all our congregations that they observe the day with suitable religious and devotional acts." No minutes are found recording such action by First Church.

They thus plainly acknowledged the conviction that sin everywhere prevailed, with little or no restraint, and pointed very plainly to the need of a more profound conviction within the membership.

METHODIST ESTIMATES OF AMUSEMENTS, TEMPERANCE AND SUNDAY ABUSES

The Des Moines Annual Conference was aggressive in its attacks upon indifference to the church teachings by either the membership or the ministers. In 1870 it resolved "That social visiting as such and pleasure riding on the Sabbath day by our members is not only dissipating to religious enjoyment but is a direct violation of the Christian Sabbath and discipline of the Methodist Episcopal Church." The attack on tobacco at the same conference was forceful and positive. "Resolved that the use of tobacco is both filthy and expensive, a productive source

of disease as well as degrading and enslaving its victims;" and that "we request the Bishops who preside in our Conference to ask candidates for admission into the ministry, 'Will you abstain from the use of tobacco?'" In the passing of all the foregoing resolutions First Church delegates took an active part.

In 1871 this Conference conviction is expressed. "Whereas, there is a growing tendency in some places in the patronizing and attending theaters, circuses, operas and other places of popular amusement that are of questionable moral influence and that can not be taken in the name of the Lord, Therefore Resolved, that it is our duty as ministers of a pure gospel to vigilantly guard the members of our charges from contamination by participation in any of the popular and vitiating amusements of the day."

Temperance throughout these years was often and vigorously stressed and alcoholism mercilessly scored. There was no modification of this attitude in Conference reports or pulpit expressions through those years.

And as late as 1895 this same directness of attack is made in reports setting out the membership convictions as expressed by the Annual Conference representatives of the Church, "That the fearful catalog of evils through which God's Holy Day is desecrated through the indifference of the people, such as patronizing grocers, meat markets, barber shops, Sunday mails and newspapers, on the Sabbath and in other unquestioned ways of Sabbath breaking provoke our strongest condemnation and burning protest." They, however, rejoiced in the "Church Prosperity" and "We are happy in the continued success of our Epworth League and Sunday Schools." These frankly expressed resolutions are the recordings of our First Church delegates of those days.

FIRST CHURCH SEAL

At the Board meeting September 14, 1877, it was voted that an official seal for the trustee board be procured same to read "Seal, Board of Trustees, M. E. Church, Des Moines, Iowa Station."

NEW BUILDING NEEDS

The continued increase in the membership, together with the church and Sunday school requirements, made necessary a large and more up-to-date building with increased facilities and in a location better suited to the needs of the growing city and the shifting centers of the population.

So uniformly were these needs recognized by the membership that plans to satisfy the growing church requirements were under consideration in the early summer of 1877.

RESOLUTION ON MORMONISM

At the turn of the century our First Church delegates with others in Annual Conference "Resolved that Mormonism cannot stand the light." At the same

conference the local hospital loomed into being and was commended as "A Methodist Hospital for all the people of Iowa." In vitalizing this fine institution First Church was particularly aggressive.

Then, too, our Church pride was expressed in the current attendance and prosperity of Simpson College under the Presidency of Dr. Charles Shelton. It may be noted that at this time, 1895, our First Church school enrollment was seven hundred twenty; our membership eight hundred fifty-seven, and we were paying our pastor, Dr. Sooy, twenty-five hundred dollars and we provided a parsonage.

HITCHING POSTS AND OTHER INNOVATIONS

In October, 1887, the very annoying problem of hitching posts seriously occupied the attention of the board. They were ordered erected under direction of Howell and Bush. The Epworth League was permitted the use of the church one night each week. A brick barn with slate or metal roof to assure endurance and to cost not to exceed \$400.00 was built. All these features in keeping with the up-to-date gas lighting system were a delight to everybody.

PEW SYSTEM ADOPTED

On September 21, 1881, Brother Bush moved, "That the pew system be adopted by the First Methodist Episcopal Church and that a meeting of all the members of the church and congregation be called for Tuesday evening, September 6, at 7:30 o'clock when the pews will be rented." This pew rental custom of the old days became a source of revenue for the Ninth Street Church.

ARTICLES OF INCORPORATION

Articles of incorporation as submitted by a committee were adopted and filed August 15, 1892, the name as filed being the "First Episcopal Methodist Church." Records showed that "same were adopted, signed, and acknowledged and ordered filed for record in the office of the Recorder of Polk County, Iowa, as required by law."

BIDWELL BEQUEST

The church missionary movement received fine recognition in the \$2,400 bequest in 1892 from the provision in his will by A. C. Bidwell who had for long years been a strong supporter of every feature of First Church undertakings. About the same time Mr. L. M. Mann presented to the First Church Board a deed to the north one-half of lot two in block 14, South Des Moines to be held for the benefit of the church people in that community.

BILLY SUNDAY REVIVAL

Dr. Hillman suggested and placed a high estimate on the bringing to Des Moines of the successful evangelist, Rev. Wm. A. Sunday. In this suggestion

and his efforts to secure Rev. Sunday First Church gave its pastor whole-hearted support.

Dr. Hillman built about him the strong support of able men. Weighing alike the best interests of the present and the future of his own and all other Des Moines churches, he put in motion the movement to bring to Des Moines the noted evangelist. Dr. Hillman and another man made the trip to Ohio to persuade Rev. Sunday to come to Des Moines.

A great tabernacle with sittings for 8,000 and for a chorus of 250 was erected north of Grand Avenue between Fourth and Sixth Streets. On November 1, 1914, was inaugurated one of the most successful, if not the most successful, revival meetings of recent decades. The revival continued throughout seven weeks, closing December 20.

All the protestant churches in the city moved in concert to intensify interest in the meetings. City-wide preliminary meetings had been held through the preceding weeks.

Rev. Wm. A. Sunday was born and reared at Marshalltown and loved Iowa. Homer Rhodeheaver, ranked along with Sankey as one of the great religious workers, was vigorously pushing for success.

Sunday was esteemed the most successful revivalist of his day. At Denver 11,500 had yielded to his appeal. He had starred in baseball; he knew the game and the language and had mastered them both, and then abruptly he turned away and with all his vitality labored to lead wayward men into the life eternal.

His appeal seemed almost irresistible. No man of modern times could more forcibly set out the unfavorable conditions and situations away from which he strenuously labored to lead men. He possessed a diction and a phraseology that made plain the way to a better life and a vocabulary that told the story in every man's language.

In his last sermon, among the many fine portrayals throughout the hour, he used the following strikingly typical expressions: "Show yourselves men: God is dead stuck on character," "What Des Moines needs right now is pure mahogany," "Christ says forgive your neighbor and the world says sue him." And then of the pebble and Goliath, "It socked him on the coco squarely between the lamps," and to illustrate, Sunday went down prone upon the platform. But Longfellow, Macaulay or Ingersoll could not portray the story of a noble deed more graciously or detail the mercifully restraining impress of a mother's love.

Dr. Hillman, Dr. Higley, Dr. Idleman, Dr. Medbury, Dr. Hanson, and the other ministers of Des Moines took part and rendered constant help. The entire 8,000 in the audience united with the 250 voices in the choir in singing "De Brewers Big Horses," "Count Your Many Blessings," and "Brighten the Corner Where You Are," but the voice of Billy Sunday and his carefully prepared ser-

mons, forcefully delivered, climaxed every meeting. Seven hundred fifty converts sat upon the first forty rows of seats in the huge over-crowded tabernacle. With his overcoat thrown over his shoulders, his fur collar about him and his knit mittens on his hands, Sunday turned at the close of the benediction following his last sermon, to look once more upon the scene of his greatest revival, the climax of his wonderful career.

During the several services of that Sabbath day, the closing day of the revival, 1,300 had signed cards proclaiming the finding of a better way and the determination to live the life of the redeemed. During the seven weeks of the revival, 12,941 had hit the sawdust trail.

Thirteen thousand dollars had that day been handed him as a thank offering from appreciative Christians and those who through him had been tremendously blessed. Another \$2,063.00 had been contributed as a special collection for charities about the city. A number equal to more than one-tenth of the population of Des Moines had signed cards evidencing conversion or rededication of their lives in the cause he served.

Forty thousand were counted as having attended the various services the closing Sunday and 550,000 was the grand total during the seven weeks of services. Nineteen thousand eight hundred ninety-seven dollars of expenses had been met and a total of \$34,961.00 had passed through the hands of the treasurer.

A number of First Church men and women worked in the meetings throughout the seven weeks. Many First Church singers were regularly in the choir. The influence of the Sunday meeting was far-reaching, enduring, and profound.

Dr. Hillman recalls that 236 accessions to First Church was the immediate result and that many Sunday converts united later. Throughout the city increases in church activities and church membership resulted from the revival and the great evangelist regarded the Des Moines meetings as a complete success.

The Sunday meetings served to stimulate immensely Dr. Hillman's fine work in First Church and the actual membership enrollment, for the first time in the church history, passed 1,400; 300 above the number ever before attained.

Of course, Dr. Hillman had justifiable pride in the success of the community-wide spiritual growth resulting from the Sunday evangelistic tabernacle meetings which had come to Des Moines largely through his initiative.

"RUM IS ON THE RUN"

With profound satisfaction it was boldly proclaimed in the Annual Conference minutes of 1919 that "Rum is on the run," "That arrests for drunkenness have decreased 70% and commitments to the penitentiary 40% less."

Again what a sorrowful reversal of that pronouncement in early 1940. With this picture fresh in our thinking, let us give credit and fair appraisal to First

Church young people's aggressive undertakings and to the tremendous worth-whileness of the Epworth League and the Sunday school in building character in young people everywhere. What a priceless asset — youth building character, souls maturing into Christ's Kingdom, First Church youth being "about my Father's business."

WAR ATMOSPHERE

No one not living in the very presence of war actuality and war hysteria can for a moment depict the universality of the super-charged war atmosphere permeating the offices, the business houses, the streets, the churches, and the homes.

On occasion military, lay, and clerical speakers from Europe occupied First Church pulpit and in the midst of deeply religious and impressive sermons, turned in gratitude to salute our flag. They contrasted the precepts and the message of Him who taught the races of man to love one another, with the unrestrained and barbarous behavior of nations at war.

Fervent prayers from every pulpit implored the overthrow of a race and in choice phraseology, the absolute blotting out of their rulers, with especial attention devoted to the Kaiser. Patriotic songs filled the air and were frequently a portion of the regular church services while the flag stood unfurled above every platform and beside every pulpit.

Uniformed officers were regularly in our pews and many of our First Church boys, some with shoulder straps, sat with bowed heads at the hour of prayer. Regretfully must we record that the World War soldier list of our First Church boys can nowhere be found. Such a list was filed away but much to our regret cannot at this time be located.

At the height of our military and church war activities the 1918 Indianola Conference resolved that, "We fight with Christ when we fight against an arrogant military autocracy which enthrones the right of might. We do His will when we battle against the degradation and enslavement of humanity." And then came the eleventh of November, 1918, and the Armistice; a world at peace; democracy enthroned. First Church and every church was devoutly thankful.

Henceforth war was to be forever unthinkable; peace and international amity should govern the councils of the nations; high moral standards should prevail among peoples everywhere and good will should control at all times. The Church should go forward as had not been possible before amid the national greed and avarice of former years. A new age loomed above the horizon and all was well with the world.

THE 1939 EUROPEAN WAR

Just as these notes are being written in mid-October, 1939, the ravages of war are again draining away the lifeblood of European youth and melting down the resources of European nations. Again First Church people and all Americans

look about and tremble because of the advancing shadows of the expanding war, but one hundred and forty million Americans are determined that American youth shall not again leave their broken bodies upon the blood-stained banks of the Marne. First Church has no boys to lay away on Flanders Fields.

THE FINANCIAL COLLAPSE OF 1929

The financial crash which in 1929 came tumbling down like some devastating thunderbolt from atop the peak of prosperity, stunned the business world, benumbed all industry, and obstructed the forward-going of the Church.

Curtailement became the necessary practice of the day and First Church found that nothing but retrenchment would maintain a balanced budget. Not only was the financial pinch of the times devastating during half a dozen years but also the general church interest among the laity and the aggressiveness of the active membership suffered an actual slowing down.

An annual Conference note revealed that "All are agreed that no group of ministers ever looked out upon a more needy world in a more needy day than we." Nevertheless, by a fixed financial policy tenaciously adhered to, First Church moved forward through the years of depression, meeting its needs promptly and facing the future with a determined outlook.

THE MORNING SERVICE

It would be of interest to look over a Sunday morning church bulletin of the days of Roger Williams when the two-hour sermons were listened to. A nap during the sermon was ruled out by the official tickler with the rabbit's foot.

On Aster Morning, September 15, 1940, large bouquets of beautiful asters were tastefully arranged all about the pulpit and banked against the rostrum. The schedule of the service is here set down as printed in the bulletin for that day: The Organ Prelude, The Processional Hymn, The Call to Worship, The Silent Prayer, The Collect, The Anthem, The Scripture, The Chimes, The Pastoral Prayer, The Lord's Prayer, The Hymn, The Baptismal Service, The Offertory Solo, The Chant, The Pastoral Dedication of Gifts, The Sermon, The Reception of New Members, The Recessional Hymn, The Benediction, The Choral Amen, The Organ Postlude.

The thirty-minute sermon by Dr. Bacon left upon the listeners an impress definitely more helpful and lasting than would have resulted had the same substance been lengthened through excessive verbiage.

7/18/2014

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